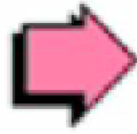
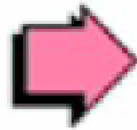
Grammar 

Exercises 

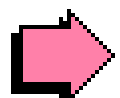
Cross-reference to Arabic Grammar for the Exercises

Essentials of Arabic Grammar Excerpts from The Textbook

Abdallah Nacereddine.
A New Approach to Teaching Arabic Grammar.
Bloomington, IN: AuthorHouse, 2009.

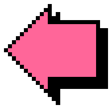
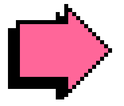
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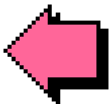
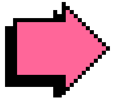
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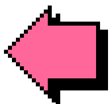
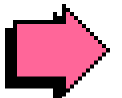
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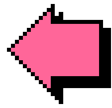



1. NOMINATIVE SEPARATE PERSONAL PRONOUNS

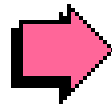
١) ضَمَائِرُ الرَّفْعِ الْمُنْفَصِلَةُ

The following table gives the nominative separate personal pronouns.

3rd person	2nd person		1st person	
he	*you* (m.s.)	أَنْتَ	*I*	أَنَا
she	*you* (f.s.)	أَنْتِ	*we*	نَحْنُ
they (d.)	*you* (d.)	أَنْتُمَا		
they (m.p.)	*you* (m.p.)	أَنْتُمْ		
they (f.p.)	*you* (f.p.)	أَنْتُنَّ		



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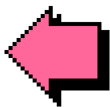
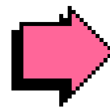
2. AFFIXED
PERSONAL PRONOUNS

٢) اَلضَّمَائِرُ الْمُتَّصِلَةُ

The following table gives the accusative, dative and genitive affixed personal pronouns.

3rd person		2nd person		1st person	
m.s.	هُ	m.s.	كَ	s.	ي ، نِي (1)
f.s.	هَا	f.s.	كِ	p.	نَا
d.	هُمَا	d.	كُمَا		
m.p.	هُمْ	m.p.	كُمْ		
f.p.	هُنَّ	f.p.	كُنَّ		

(1) ي affixed to a noun; نِي affixed to a verb (See page 32).

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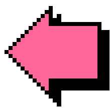
2. THE USE OF THE AFFIXED PERSONAL PRONOUNS

٢) اِسْتِعْمَالُ الضَّمَائِرِ الْمُتَّصِلَة

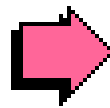
The affixed personal pronouns can be used as:

Personal pronoun		مَجْرُور Indirect object	مَفْعُولٌ به Direct object	مُضافٌ إِلَيْه Possessive	اَلضَّمِيرُ Pronoun
1P.	s.	[3] يَتَكَلَّمُ مَعِي	[2] يَفْهَمُنِي	[1] مُعَلِّمِي	ي نِي
	p.	يَتَكَلَّمُ مَعَنَا	يَفْهَمُنَا	مُعَلِّمُنَا	نَا
2P.	m.s.	يَتَكَلَّمُ مَعَكَ	يَفْهَمُكَ	مُعَلِّمُكَ	كَ
	f.s.	يَتَكَلَّمُ مَعَكِ	يَفْهَمُكِ	مُعَلِّمُكِ	كِ
	d.	يَتَكَلَّمُ مَعَكُمَا	يَفْهَمُكُمَا	مُعَلِّمُكُمَا	كُمَا
	m.p.	يَتَكَلَّمُ مَعَكُمْ	يَفْهَمُكُمْ	مُعَلِّمُكُمْ	كُمْ
	f.p.	يَتَكَلَّمُ مَعَكُنَّ	يَفْهَمُكُنَّ	مُعَلِّمُكُنَّ	كُنَّ
3P.	m.s.	يَتَكَلَّمُ مَعَهُ	يَفْهَمُهُ	مُعَلِّمُهُ	هُ
	f.s.	يَتَكَلَّمُ مَعَهَا	يَفْهَمُهَا	مُعَلِّمُهَا	هَا
	d.	يَتَكَلَّمُ مَعَهُمَا	يَفْهَمُهُمَا	مُعَلِّمُهُمَا	هُمَا
	m.p.	يَتَكَلَّمُ مَعَهُمْ	يَفْهَمُهُمْ	مُعَلِّمُهُمْ	هُمْ
	f.p.	يَتَكَلَّمُ مَعَهُنَّ	يَفْهَمُهُنَّ	مُعَلِّمُهُنَّ	هُنَّ

(1) My teacher - (2) He understands me - (3) He speaks with me.



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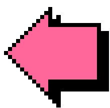
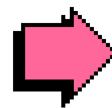
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3. THE PERFECT

٣) اَلْفِعْلُ الْمَاضِي

The **Perfect** stem is obtained by cutting the last vowel of the third singular masculine perfect, and the perfect is conjugated by adding to this stem the following endings:

3rd person		2nd person		1st person	
m.s.	ـَ	m.s.	ـْتَ	s.	ـْتُ
f.s.	ـَتْ	f.s.	ـْتِ	p.	ـْنَا
m.d	ـَا	d.	ـْتُمَا		
f.d	ـَتَا	m.p.	ـْتُمْ		
m.p.	ـُوا	f.p.	ـْتُنَّ		
f.p.	ـْنَ				


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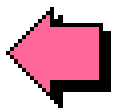
Contents

3. Conjugation of the verb *to write* in the perfect

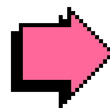
٣) تَصْرِيف فِعْلِ كَتَبَ فِي الْمَاضِي

		(1)		
1P.	s.	ـْتُ	كَتَبْتُ	أَنَا
	p.	ـْنَا	كَتَبْنَا	نَحْنُ
2P.	m.s.	ـْتَ	كَتَبْتَ	أَنْتَ
	f.s.	ـْتِ	كَتَبْتِ	أَنْتِ
	d.	ـْتُمَا	كَتَبْتُمَا	أَنْتُمَا
	m.p.	ـْتُمْ	كَتَبْتُمْ	أَنْتُمْ
	f.p.	ـْتُنَّ	كَتَبْتُنَّ	أَنْتُنَّ
3P.	m.s.	ـ	كَتَبَ	هُوَ
	f.s.	ـَتْ	كَتَبَتْ	هِيَ
	m.d.	ـَا	كَتَبَا	هُمَا
	f.d.	ـَتَا	كَتَبَتَا	هُمَا
	m.p.	ـُوا	كَتَبُوا	هُمْ
	f.p.	ـْنَ	كَتَبْنَ	هُنَّ

(1) The vowel of the last radical and the suffix.
Remark: The perfect has only a suffix; it does not have a prefix.



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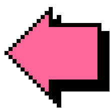
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4. THE IMPERFECT

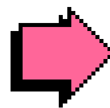
٤) اَلْفِعْلُ الْمُضَارِعُ

Whereas in the perfect, the different persons are expressed by suffixes, the **Imperfect** has prefixes. It also has some suffixes to denote number and gender as shown below:

3rd person		2nd person		1st person	
m.s.	يَـ ـُ	m.s.	تَـ ـُ	s.	أَ ـُ
f.s.	تَـ ـُ	f.s.	تَـ ـِينَ	p.	نَـ ـُ
m.d	يَـ ـَانِ	d.	تَـ ـَانِ		
f.d	تَـ ـَانِ	m.p.	تَـ ـُونَ		
m.p.	يَـ ـُونَ	f.p.	تَـ ـْنَ		
f.p.	يَـ ـْنَ				



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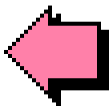
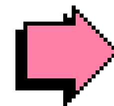
Contents

4. Conjugation of the verb *to write* in the imperfect

٤) تَصْرِيف فِعْلِ كَتَبَ فِي الْمُضَارِعِ

		(2)		(1)	
1P.	s.	ـُ	أَكْتُبُ	أَ	أَنَا
	p.	ـُ	نَكْتُبُ	نَ	نَحْنُ
2P.	m.s.	ـُ	تَكْتُبُ	تَ	أَنْتَ
	f.s.	ـِينَ	تَكْتُبِينَ	تَ	أَنْتِ
	d.	ـَانِ	تَكْتُبَانِ	تَ	أَنْتُمَا
	m.p.	ـُونَ	تَكْتُبُونَ	تَ	أَنْتُمْ
	f.p.	ـْنَ	تَكْتُبْنَ	تَ	أَنْتُنَّ
3P.	m.s.	ـُ	يَكْتُبُ	يَ	هُوَ
	f.s.	ـُ	تَكْتُبُ	تَ	هِيَ
	m.d.	ـَانِ	يَكْتُبَانِ	يَ	هُمَا
	f.d.	ـَانِ	تَكْتُبَانِ	تَ	هُمَا
	m.p.	ـُونَ	يَكْتُبُونَ	يَ	هُمْ
	f.p.	ـْنَ	يَكْتُبْنَ	يَ	هُنَّ

(1) The prefix.
(2) The vowel of the last radical and the suffix.
Remark: The singular and the first person of the plural have no suffix.


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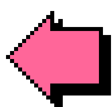
5. THE IMPERATIVE

٥) فِعْلُ الأمْرِ

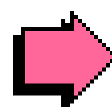
The **imperative** is formed from the jussive (Chap. 62) but, since it begins with two consonants, it takes a short prosthetic vowel. In the triliteral verb, the prosthetic *'alif,* when the second radical takes *fatḥa* or *kasra,* the vowrl is *kasra*, when it takes *ḍamma,* it is *ḍamma,* as the following table shows:

2nd person

m.s.	(3) أُكْتُبْ	(2) اِجْلِسْ	(1) اِفْتَحْ
f.s.	أُكْتُبِي	اِجْلِسِي	اِفْتَحِي
d.	أُكْتُبَا	اِجْلِسَا	اِفْتَحَا
m.p.	أُكْتُبُوا	اِجْلِسُوا	اِفْتَحُوا
f.p.	أُكْتُبْنَ	اِجْلِسْنَ	اِفْتَحْنَ
	(3) *to write*	(2) *to sit*	(1) *to open*



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6-7-8. THE CASES OR DECLENSION OF NOUNS (Subjet, Direct and Indirec objects)

٦-٧-٨) اَلرَّفْعُ وَالنَّصْبُ وَالْجَرُّ

There are three cases in Arabic and these are indicated merely by changing the vowelling of the final consonant (except in the dual and sound masculine plural endings). They are:

a) The **nominative case** vowelled with ***ḍamma*** ـُ, e.g.

طَالِبٌ *a student.*

اَلطَّالِبُ *the student.*

b) The **accusative case** vowelled with ***fatḥa*** ـَ, e.g.

طَالِباً *a student.*

اَلطَّالِبَ *the student.*

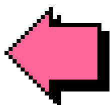
(Note that ***tanwīn*** ـً is supported by ***'alif,*** thus اً.)

c) The **dative** and **genitive cases** vowelled with ***kasra*** ـِ e.g.

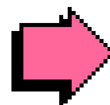
مَعَ طَالِبٍ *with a student.*

مَعَ الطَّالِبِ *with the student.*

كِتَابُ الطَّالِبِ *the student's book.*



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6-7-8. THE DECLENSION OF THE DUAL

٦-٧-٨) إِعْرَابُ الْمُثَنَّى

The dual declines as follows:

a) ـَان in the nominative case, e.g.

يَتَشَابَهُ التَّوْأَمَانِ *the twins resemble one another.*

b) ـَيْنِ in the oblique cases, e.g.

أَعْرِفُ التَّوْأَمَيْنِ *I know the twins.*

أَتَكَلَّمُ مَعَ التَّوْأَمَيْنِ *I speak with the twins.*

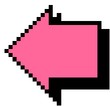
هَذِهِ غُرْفَةُ التَّوْأَمَيْنِ *this is the twins' room.*

Note that when the dual is annexated, both the article ال and ن disappear, e.g.

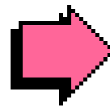
هُمَا وَالِدَا التِّلْمِيذِ *they are the pupil's parents.*

أَعْرِفُ وَالِدَيْ التِّلْمِيذِ *I know the pupil's parents.*

يُحِبُّ وَالِدَيْهِ *he loves his parents.*



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6-7-8. THE DECLENSION OF THE SOUND MASCULINE PLURAL

٦-٧-٨) إِعْرَابُ جَمْعِ الْمُذَكَّرِ السَّالِمِ

The **Sound Masculine Plural** declines as follows, and takes

a) ـُونَ in the nominative case, e.g.

يَكْتُبُ الْمُعَلِّمُونَ *the teachers write.*

b) ـِينَ in the oblique cases, e.g.

أَعْرِفُ الْمُعَلِّمِينَ *I know the teachers.*

أَتَكَلَّمُ مَعَ الْمُعَلِّمِينَ *I speak with the teachers.*

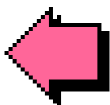
هَذِهِ قَاعَةُ الْمُعَلِّمِينَ *this is the teachers' room.*

Note that when the sound masculine plural is annexated, both the article ال and ن disappear, e.g.

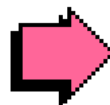
هُمْ مُعَلِّمُو الْعَرَبِيَّة *they are Arabic teachers.*

أَعْرِفُ مُعَلِّمِي الْعَرَبِيَّة *I know the Arabic teachers.*

نُحِبُّ مُعَلِّمِينَا *we like our teachers.*



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6-7-8. THE DECLENSION OF THE SOUND FEMININE PLURAL

٦-٧-٨) إِعْرَابُ جَمْعِ الْمُؤَنَّثِ السَّالِمِ

The **Sound Feminine Plural** declines as follows, and takes:

a) ـُ in the nominative case, e.g.

تَكْتُبُ الْمُعَلِّمَاتُ *the teachers* (f.) *write.*

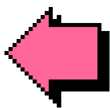
b) ـِ in the obliques cases, e.g.

أَعْرِفُ الْمُعَلِّمَاتِ *I know the teachers* (f.)

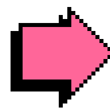
أَتَكَلَّمُ مَعَ الْمُعَلِّمَاتِ *I speak with the teachers* (f.)

هَذِهِ قَاعَةُ الْمُعَلِّمَاتِ *this is the teachers' room* (f.)

Remember: The sound feminine plural never takes ***fatha.*** It takes ***ḍamma*** only in the nominative case, and ***kasra*** in the oblique cases, i.e. accusative, dative and genitive.



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9. ANNEXATION

٩) اَلإِضَافَةُ

A noun followed by another noun in annexation, in other words, when a noun is annexated to another noun, or pronoun, it automatically loses its ***tanwīn*** or its ن in the dual and in the sound masculine plural, and being determined by annexation, it naturally loses its ال, e.g.

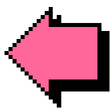
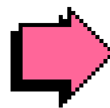
كِتَابُ الطَّالِب *the student's book,* or

كِتَابُهُ *his book* (lit. *the book of his*).

The following noun, or the second term of the annexation, i.e. the following genitive, may have the ***tanwīn*** or be prefixed with the article ال according to whether it is definite or indefinite, unless it is, itself, annexated to another noun or pronoun. However, it always terminates in ***kasra***, i.e. it takes the genitive case, which is shown by ***kasra*** ـِ, e.g.

كِتَابُ طَالِبٍ *the book of a student.*

كِتَابُ الطَّالِبِ *the book of the student.*

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9. ANNEXATION (2)
٩) اَلإِضَافَة (٢)

كِتَابُ طَالِبِ اللُّغَةِ الْعَرَبِيَّةِ *the book of the Arabic language student.*

كِتَابُ طَالِبِكَ *the book of your student.*

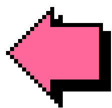
It is the rule of *'Iḍāfa* (annexation) that nothing must interpose between the noun and its following genitive.

Consequently, if the noun is qualified by an adjective, demonstrated by a demonstrative, or numbered by a number, the latter, i.e. the adjective, the demonstrative and the number must come after the genitive, e.g.

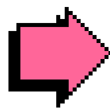
مُعَلِّمُ الْعَرَبِيَّةِ الْجَدِيدُ *the new Arabic teacher.*

مُعَلِّمُ الْعَرَبِيَّةِ هَذَا *this Arabic teacher.*

مُعَلِّمُو الْعَرَبِيَّةِ الثَّلاثَةُ *the three Arabic teachers.*



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10. DEMONSTRATIVE PRONOUNS

١٠) اِسْمُ الإِشَارَةِ

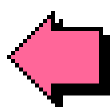
The **Demonstrative pronouns** are as follows:

	Close	Distant
m.s., all cases	هَذَا	ذَلِكَ
m.d., nom.	هَذَانِ	ذَانِكَ
acc. and gen.	هَذَيْنِ	ذَيْنِكَ
f.s., all cases	هَذِهِ	تِلْكَ
f.d., nom.	هَاتَانِ	تَانِكَ
acc. and gen.	هَاتَيْنِ	تَيْنِكَ
p. (m. and f.), all cases	هَؤُلاَءِ	أُولَئِكَ

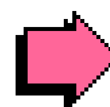
1) If the demonstrative qualifies a simple noun, it precedes it, and the noun takes the article, e.g.

هَذَا الْكِتَابُ *this book.*

But if the noun is defined by a following genitive or a pronominal suffix, the demonstrative is placed after these, e.g.



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10. DEMONSTRATIVE PRONOUNS (2)

١٠) اِسْمُ الإِشَارَةِ (٢)

كِتَابُ الْمُعَلِّمِ هَذَا *this book of the teacher.*

كِتَابُكَ هَذَا *this book of yours.*

2) If the demonstrative is used pronominally and as a subject of a nominal sentence, then:

a) If the predicate is an indefinite noun, no copula is necessary, e.g.

هَذَا كِتَابٌ *this is a book.*

b) If the predicate is defined by the article, the third person is used as a copula to prevent the demonstrative from being taken adjectivally (as in 1), e.g.

هَذَا هُوَ الْوَلَدُ *this is the boy.*

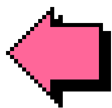
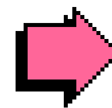
c) If the predicate is defined by a following genitive or a pronominal suffix, the demonstrative is put first, and no copula is needed, e.g.

هَذَا كِتَابُ الْمُعَلِّمِ *this is the teacher's book.*

هَذَا كِتَابُكَ *this is your book.*

Note that the plural form of the demonstrative is used only for persons, e.g.

هَؤُلاَءِ الرِّجَالُ أَوِ النِّسَاءُ *these men or women.*

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10. DEMONSTRATIVES PRONOUNS (3)

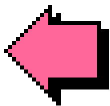
١٠) اِسْمُ الإِشَارَةِ (٣)

For animals, things (inanimate objects), the feminine singular form is used, e.g.

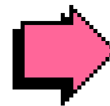
هَذه الْكلابُ وَالْقطَطُ *these dogs and cats.*

هَذِه الْكُتُبُ وَالْمَجَلاتُ *these books and magazines.*

This logic is accepted with difficulty by the Western mind.



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11. RELATIVE PRONOUNS

١١) إِسْمُ الْمَوْصُولِ

The **Relative pronouns** are as follows :

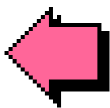
	Masculine	Feminine
sing.	اَلَّذِي	اَلَّتِي
dual, nom.	اَللَّذَانِ	اَللَّتَانِ
acc. et gen.	اَللَّذَيْنِ	اَللَّتَيْنِ
plur.	اَلَّذِينَ	اَللاتِي or اَللَّوَاتِي

1) When the relative pronoun refers to any part of the relative sentence which follows except the subject, it may be replaced by an attached pronoun.

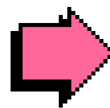
اَلطَّالِبُ الَّذِي يَكْتُبُ *the student who writes.*

اَلطَّالِبُ الَّذِي أَعْرِفُهُ *the student whom I know* (lit. *the student who I know him*).

اَلطَّالِبُ الَّذِي أَتَكَلَّمُ مَعَهُ *the student with whom I speak* (lit. *the student who I speak with him*).



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11. RELATIVE PRONOUNS (2)
١١) إِسْمُ الْمَوْصُولِ (٢)

اَلطَّالِبُ الَّذِي أَكْتُبُ إِلَيْهِ *the student to whom I write* (lit. *the student who I write to him*).

اَلطَّالِبُ الَّذِي أَعْرِفُ مُعَلِّمَهُ *the student whose teacher I know* (lit. *the student who I know his teacher*).

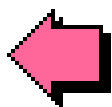
2) The relative pronoun is always omitted when it refers to an indefinite noun. This is especially difficult for Europeans to appreciate, e.g.

أَنْظُرُ إِلَى الطِّفْلِ الَّذِي يَلْعَبُ *I look at the child who plays.*

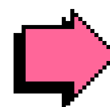
أَنْظُرُ إِلَى طِفْلٍ يَلْعَبُ *I look at a child who plays.*

3) The words مَنْ *he who, whomsoever, and* مَا *that which, whatsoever*, are also relative. However, they are treated as nouns, whereas اَلَّذِي is usually treated as an adjective governing a noun which has already been mentioned. It is, however, sometimes used as a noun, in which case it is synonymous with مَنْ and مَا .

4) أَيٌّ and feminine أَيَّةٌ are followed by a genitive, with the meaning *whichever, whatever.*



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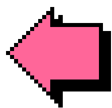
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11. RELATIVE PRONOUNS (3)

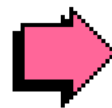
١١) إِسْمُ الْمَوْصُولِ (٣)

Attention is to be paid to those parts of speech in which two *lāms* are written, namely the dual and the feminine plural.

Note also that the plural form of the relatives is used only for persons. For animals and things, the feminine singular form is used.



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12-13. THE MOODS

١٢–١٣) اَلرَّفْعُ والنَّصْبُ وَالْجَزْمُ

The imperfect has three moods:

1) اَلرَّفْعُ the **Indicative** which is distinguished by the third radical having *ḍamma,* except when it is preceded by a jussive or subjunctive particle.

2) اَلنَّصْبُ the **Subjunctive** which is distinguished by ending with *fatḥa*, when preceded by a subjunctive particle.

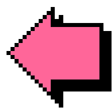
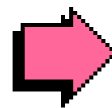
3) اَلْجَزْمُ the **Jussive** which is denoted by the absence of any vowel with the third radical, i.e., having *sukūn*, when it is preceded by a jussive particle.

Compare the ending of each one of the three moods:

	1	2	3	4	5
Indicative	ـُ	ـِينَ	ـَانِ	ـُونَ	ـْنَ
Jussive	ـْ	ـِي	ـَا	ـُوا	ـْنَ
Subjunctive	ـَ	ـِي	ـَا	ـُوا	ـْنَ

Endings: 1) 1st pers. sing. and plur.; 2nd pers. masc. sing.; 3rd pers. masc. and fem.; 2) 2nd pers. fem. sing.; 3) dual; 4) masc. plur.; 5) fem. plur.

Note the differences and the similarities between the jussive and the subjunctive.


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12-13. THE SUBJUNCTIVE PARTICLES

١٢-١٣) حُرُوفُ النَّصْبِ

The **Imperfect subjunctive** is used after the following particles (conjunctions):

1) أَنْ *that,* أَلا (for أَنْ لا) *that not.*

أُرِيدُ أَنْ أَتَعَلَّمَ هَذِهِ اللُّغَةَ *I want to learn this language.*

2) لَنْ *shall not, will not.*

لَنْ أُخْطِئَ مَرَّةً أُخْرَى *I shall not make a mistake next time.*

3) لِ *in order to,* لِئَلا *in order not to.*

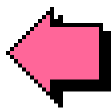
4) كَيْ *in order to,* or compound لِكَيْ *in order to.*

كَيْلا or لِكَيْلا *in order not to.*

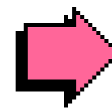
يَعْمَلُ الإنْسَانُ لِكَيْ يَعيشَ *Man works in order to live.*

5) إِذَنْ *therefore, in that case, well, then.*

أَعْمَلُ كَثِيراً، إِذَنْ أُوفَّقَ *I work hard, therefore I will succeed.*



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6) لِ *lām of denial,* preceded by مَا كَانَ or لَمْ يَكُنْ *was not.*

7) حَتَّى *so that, until, in order that.*

أَسُوقُ بِبُطْءٍ حَتَّى أَتَجَنَّبَ الْمُخَالَفَاتِ وَالْحَوَادِثَ *I drive slowly in order to avoid fines and accidents.*

8) فَ called causative ***fā,*** preceded by negative, imperative or prohibitive.

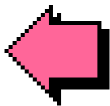
لا تَأْكُلْ كَثِيراً فَتَمْرَضَ *Do not eat too much so that you get sick.*

9) وَ called ***wāw*** of **simultaneousness*.***

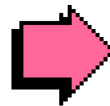
لا تَأْكُلْ وَتَتَكَلَّمَ *Do not talk and eat at the same time.*

10) أَوْ when it is equivalent to either إِلا أَنْ *unless that,* or to إِلَى أَنْ *until that.*

لأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى *I will deem everything difficult easy until I attain my wishes.*



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6) لِ *lām of denial,* preceded by مَا كَانَ or لَمْ يَكُنْ *was not.*

7) حَتَّى *so that, until, in order that.*

أَسُوقُ بِبُطْءٍ حَتَّى أَتَجَنَّبَ الْمُخَالَفَاتِ والْحَوَادِثَ *I drive slowly in order to avoid fines and accidents.*

8) فَ called causative *fā,* preceded by negative, imperative or prohibitive.

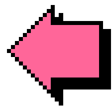
لا تَأْكُلْ كَثيراً فَتمْرَضَ *Do not eat too much so that you get sick.*

9) وَ called ***wāw*** of **simultaneousness.**

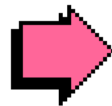
لا تَأْكُلْ وَتَتَكَلَّمَ *Do not talk and eat at the same time.*

10) أَوْ when it is equivalent to either إِلا أَنْ *unless that,* or to إِلَى أَنْ *until that.*

لأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى *I will deem everything difficult easy until I attain my wishes.*



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12-13. THE JUSSIVE PARTICLES (2)

١٢-١٣) حُرُوفُ الْجَزْمِ (٢)

d) لا called لا النَّاهِيَةُ *lā of prohibition*, which expresses:

i) طَلَبٌ a request, when it is a matter between two equals;

ii) دُعَاءٌ a prayer, when it is from an inferior to a superior;

iii) أَمْرٌ an order, a command, when it is from a superior to an inferior.

2) The following are 12 conditional jussive particles:

e) إِنْ *if.*

إِنْ تُخْلِصْ فِي عَمَلِكَ تَنْجَحْ *if you are sincere in your work, you succeed.*

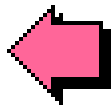
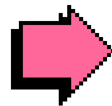
f) مَا *what, if anything.*

مَا تَزْرَعْ تَحْصُدْ *what you sow is you what reap.*

g) مَنْ *he who, if anyone, whoever.*

مَنْ يَعْمَلْ خَيْراً يَجِدْ خَيْراً *he who does good finds good.*

h) مَهْمَا *whatever, no matter how.*

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مَهْمَا تَشْرَحْ لَهُ لا يَفْهَمْ *no matter how you explain to him, he won't understand.*

i) إِذْ مَا *when, whenever.*

إِذْ مَاتَأْتِ تَجِدْ مَا يَسُرُّكَ *whenever you come, you find something that will please you.*

j) أَيٌّ *which, whichever, if any.*

أَيُّ إِنْسَانٍ يَحْتَجْ إِلَى مُسَاعَدَتِي أُسَاعِدْهُ *any man who needs my help, I will help him.*

k) مَتَى *when, whenever.*

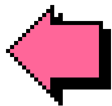
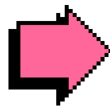
l) أَيَّانَ *when, whenever.*

m) أَيْنَ *where, wherever.*

n) أَيْنَمَا *wherever.*

o) أَنَّى *wherever.*

مَتَى، أَيَّانَ، أَيْنَمَا ، أَنَّى have more or less the same meaning:


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12-13. THE JUSSIVE PARTICLES (4)
١٢-١٣) حُرُوفُ الْجَزْمِ (٤)

مَتَى، أَيَّانَ، أَيْنَمَا ، أَنَّى تُسَافِرْ أُسَافِرْ مَعَكَ *each time you travel, I travel with you.*

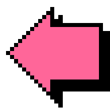
أَيْنَمَا ، أَنَّى تَخْتَبِئْ أَجِدْكَ *wherever you hide, I find you.*

p) حَيْثُمَا *where, wherever.*

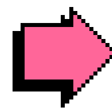
q) كَيْفَمَا *howsoever, no matter how.*

كَيْفَمَا تُعَامِلْ تُعَامَلْ *howsoever you treat others, you are treated likewise.*

Note that the ***sukūn*** of the jussive becomes ***kasra*** before the article اَلْ .



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14. *'INNA* AND ITS SISTERS

١٤) إِنَّ وَأَخَوَاتُهَا

The second category of annulers which are assigned to the nominal sentence consists of إِنَّ and its sisters.

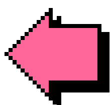
Preceded by إِنَّ or by one of its sisters, the subject, which no longer occupies the first place in the sentence, becomes the noun of إِنَّ or of one of its sisters, and takes the accusative case by assimilation to a direct object put before its subject; the predicate becomes the predicate of إِنَّ or of one of its sisters, and takes the nominative case by assimilation to the active subject put after the direct object.

The particles إِنَّ and its sisters are as follows:

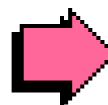
1) إِنَّ usually not translated, though the grammarians translate it by the biblical *verily*. It is used to introduce speech after the verb قَالَ *to say,* as well as to begin an ordinary nominal sentence.

2) أَنَّ *that,* is used for indirect speech after verbs other than قَالَ, or in what resembles indirect speech or thought.

3) لَكِنَّ *but,* like لَكِنْ, but the latter should be followed by a verb. لَكِنَّ is often prefixed by وَ : وَلَكِنَّ .



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4) لأَنَّ *because*.

5) كَأَنَّ *as if, as though, it is (was) as if.*

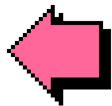
6) لَيْتَ *would that, would God, if only...*

7) لَعَلَّ *perhaps* - comparatively rare in modern Arabic.

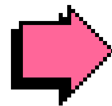
All these particles resemble verbs, in that they must be followed either by a noun in the accusative case, or by an attached pronoun which is grammatically considered to be in the accusative case. After them, the verb *to be* is understood, therefore a predicate may follow in the nominative case.

After إِنَّ, the predicate is sometimes strengthened by لَ, e.g. إِنَّهُ لَرَجُلٌ عَظِيمٌ *(verily) he is a great man.*

The only circumstance in which anything is allowed to interpose between these particles and their accusative is when the accusative is an indefinite noun, and the predicate is an prepositional phrase, or هُنَا *here,*



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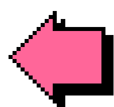
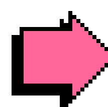
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or هُنَاكَ *there.* The prepositional phrase then comes after the particle, e.g.

إِنَّ فِي الْمَدْرَسَةِ طُلاباً وَمُعَلِّمِينَ *(verily) there are teachers and students in the school.*

The predicate is also put before the noun when the latter is suffixed with a pronoun referring to the substantive contained in the prepositional phrase, e.g.

إِنَّ فِي السَّيَّارَةِ سَائِقَهَا *(verily) the driver of the car is inside.*

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15. *KĀNA* AND ITS SISTERS

١٥) كَانَ وَأَخَوَاتُهَا

Preceded by كَانَ *to be,* or by one of its sisters, the subject, which no longer occupies the first place in the sentence, becomes the noun of كَانَ, and remains in the nominative case by assimilation to the active subject; the predicate of the subject becomes the predicate of كَانَ, or of one of its sisters, and takes the accusative case by assimilation to to the adverb of state or condition حَالٌ , e.g.

كَانَتِ الْحَيَاةُ جَمِيلَةً *life was beautiful.*

The following are كَانَ and its sisters:

1) كَانَ *to be.*

2) أَصْبَحَ *to be or become in the morning.*

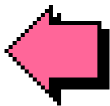
3) أَضْحَى *to be or become in the forenoon.*

4) ظَلَّ *to be or become in the daytime.*

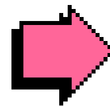
5) أَمْسَى *to be or become in the evening.*

6) بَاتَ *to be or become during the night, or spend the night.*

7) صَارَ *to become.*



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15. ***KĀNA*** AND ITS SISTERS (2)

١٥) كَانَ وَأَخَوَاتُهَا (٢)

All the preceding verbs can be conjugated. Note that the first five verbs كَانَ, أَصْبَحَ, أَضْحَى, ظَلَّ, أَمْسَى may have the meaning of صَارَ *to become.*

8) لَيْسَ *not to be*. This verb is conjugated in the perfect only, and when used it has the meaning of the imperfect. Note that the predicate of لَيْسَ can be preceded by the preposition بِ to strengthen the negation, and be in the dative case, e.g.

لَيْسَ الْبَيْتُ بِكَبِيرٍ for لَيْسَ الْبَيْتُ كَبِيراً *the house is not big.*

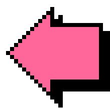
9) مَازَالَ; 10) مَافَتِئَ; 11) مَاانْفَكَّ; 12) مَابَرِحَ.

The four preceding verbs

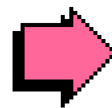
زَالَ، فَتِئَ، انْفَكَّ، بَرِحَ *to cease*, are used preceded by the negative particle مَا, لا, or لَمْ, to mean that the action is still continuing. These four verbs can be conjugated in the perfect or imperfect.

13) مَادَامَ *as long as.*

The verb دَامَ *to continue*, preceded by مَا, is used to express *as long as.* The verb مَادَامَ is used only in the perfect.



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15. *KĀNA* AND ITS SISTERS (3)
١٥) كَانَ وَأَخَوَاتُهَا (٣)

The predicate of كَانَ and its sisters can be simple, i.e. consisting of one single expression, or complex, i.e. consisting of a verbal or nominal sentence, or of a preposition and its complement, e.g.

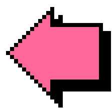
صَارَتِ الْمَعِيشَةُ غَالِيَةً *living is becoming expensive.*

كَانَ النَّاسُ يَقْرَؤُونَ كَثِيراً *people used to read a lot.*

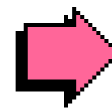
كَانَ الْمُوَظَّفُ عَمَلُهُ مُمْتِعاً *the task of the employee used to be pleasant* (lit. *the employee his work was pleasant).*

كَانَ عَمَلُهُ فِي الْهَوَاءِ الطَّلْقِ *he used to work in the open air* (lit. *his work was in the open air).*

كَانَ الطَّاوُوسُ أَمَامَ الشُّبَّاكِ *the peacock was in front of the window.*



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16.THE CARDINAL NUMBERS

١٦) اَلأَعْدَادُ الأَصْلِيَّةُ

Although it is easy to learn the Arabic numerals for dialectal use, they are one of the most complex aspects of the written language. Even the Arabs themselves often make mistakes. It is best to divide them into groups, starting with the numbers *one* and *two*.

1) **1** and **2**

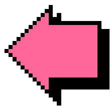
a) (i) **one** (١) وَاحِدٌ masculine, and وَاحِدَةٌ feminine, takes the form of the active participle. It is usually used as an adjective placed after the noun with which it agrees in gender and case.

(ii) It is rarely used, since the indefinite singular noun in Arabic means *one* or *a*, as in the French language. Hence, the word كِتَابٌ, in Arabic, or *un livre* in French, means *a book* or *one book*.

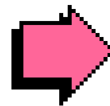
(iii) When the numeral one is used, it means *only*, e.g.

كِتَابٌ وَاحِدٌ *one book only.*

b) (i) **two**(٢) إِثْنَانِ masculine, إِثْنَتَانِ feminine. This number is rarely used, as the dual ending indicates this meaning, so كِتَابَانِ means *two books*. By writing or saying كِتَابَانِ إِثْنَانِ, a certain emphasis is given the word *two*.



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16. THE CARDINAL NUMBERS (2)

١٦) اَلأَعْدَادُ الأَصْلِيَّةُ (٢)

(ii) When used, like *one*, it is treated as an adjective. It follows the noun and agrees with it in gender, case, the definite and the indefinite.

2) **3** to **10**

١٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣

a) These numbers take the feminine form when the noun counted is masculine in gender. They take the masculine form when the noun counted is feminine, e.g.

ثَلاثَةُ رِجَالٍ *three men;* ثَلاثُ نِسَاءٍ *three women.*

This anomaly is common to other Semitic languages.

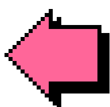
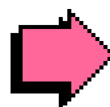
b) Normally, these numbers are placed in front of the noun to which they apply and which takes the plural in the genitive case, e.g.

ثَلاثَةُ رِجَالٍ *three men* (lit. *a triad of men*).

c) When the noun counted is definite or annexated, the number is often placed after it, like an adjective, e.g.

اَلْكُتُبُ الْخَمْسَةُ *the five books.*

كُتُبُ أَحْمَدَ الْخَمْسَةُ *Ahmad's five books.*


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16. THE CARDINAL NUMBERS (3)

١٦) اَلأعْدَادُ الأصْلِيَّةُ (٣)

d) If the numbers 3 to 10 are placed in front of a noun, they naturally lose their ***tanwīn.***

e) When they are placed in front of a noun, they are declined and take the same case, i.e. nominative, accusative, or dative-genitive, that the noun would have taken in the sentence, if it had not been counted. The noun itself is placed in the genitive plural, e.g.

يَتَكَلَّمُ ثَلاثَةُ طُلابٍ *three students speak.*

أَعْرِفُ ثَلاثَةَ طُلابٍ *I know three students.*

أَتَكَلَّمُ مَعَ ثَلاثَةِ طُلابٍ *I speak with three students.*

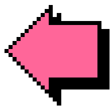
3) **11** to **19**

١٩ ١٨ ١٧ ١٦ ١٥ ١٤ ١٣ ١٢ ١١

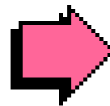
a) **Eleven** and **twelve,** أَحَدَ عشَرَ ، إِثْنَا عَشَرَ masculine, إِحْدَى عَشْرَةَ ، إِثْنَتَا عَشْرَةَ feminine, agree in gender with the noun counted, e.g.

أَحَدَ عشَرَ أَوْ إِثْنَا عَشَرَ وَلَداً *11 or 12 boys.*

إِحْدَى عَشَرَةَ أَو إِثْنَتَا عَشْرَةَ بِنْتاً *11 or 12 girls.*



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b) The gender of the units in the compound numbers from 3 to 9 is reversed, i.e. it follows the rule set out under 2) a), but the **ten** agrees in gender with the noun counted, e.g.

خَمْسَةَ عَشَرَ وَلَداً *15 boys;* خَمْسَ عَشْرَةَ بِنْتاً *15 girls.*

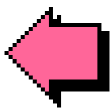
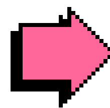
c) The numerals **11** to **19** are not declined. They always carry a ***fatha***, even when they take an article, with the exception of the unit of the number 12, e.g.

إِثْنَا عَشَرَ and إِثْنَتَا عَشْرَةَ whose oblique cases take the form إِثْنَيْ عَشَرَ and إِثْنَتَيْ عَشْرَةَ .

d) These numbers are followed by a noun in the accusative singular, as in the examples above.

4) **10**

a) It should be noted that, when عَشْرٌ and عَشَرَةٌ are used alone, their gender is reversed in relation to the noun counted. When they are used in a compound number, i.e. **11** to **19**, they agree in gender with the noun counted, e.g.

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16. THE CARDINAL NUMBERS (5)

١٦) اَلأَعْدَادُ الأَصْلِيَّةُ (٥)

عَشَرَةُ رِجَالٍ *10 men;* خَمْسَةَ عَشَرَ رَجُلاً *15 men.*

عَشْرُ نِسَاءٍ *10 women;* خَمْسَ عَشْرَةَ إِمْرَأَةً *15 women.*

b) The ش of عَشْرٌ, without ***tā' marbūta,*** takes ***sukūn,*** when عَشْرٌ is used alone. In compound numbers, the ش takes a ***fatha***, e.g.

عَشْرٌ *ten;* خَمْسَةَ عَشَرَ *fifteen.*

c) The ش of عَشَرَةٌ, with ***tā' marbūta***, takes a ***fatha,*** when عَشَرَةٌ is used alone. It takes a ***sukūn*** when used in compound numbers, i.e. the reverse of عَشْرٌ, e.g.

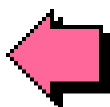
عَشَرَةٌ *ten;* خَمْسَ عَشْرَةَ *fifteen.*

5) **20** to **90.**

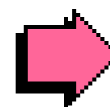
٩٠ ٨٠ ٧٠ ٦٠ ٥٠ ٤٠ ٣٠ ٢٠

a) The tens from 20 to 90 are used in both the masculine and feminine forms and are declined like nouns in the sound masculine plural, i.e. with ـُونَ in the nominative and ـِينَ in the oblique cases.

b) As from 20, the numbers between the tens are formed by placing the unit before the ten and joining them with the conjunction وَ , e.g.



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16. THE CARDINAL NUMBERS (6)

١٦) اَلأَعْدَادُ الأَصْلِيَّةُ (٦)

ثَلاثَةٌ وَعِشْرُونَ *twenty three.*

Both elements are declined.

c) The numbers from 20 to 90, just as those from 11 to 19, are followed by a noun in the accusative singular.

(6) **100** to **900.**

٩٠٠ ٨٠٠ ٧٠٠ ٦٠٠ ٥٠٠ ٤٠٠ ٣٠٠ ٢٠٠ ١٠٠

a) (i) مِئَةٌ, hundred, is often written مِائَةٌ, but the *'alif* is not pronounced. مِائَةٌ remains invariable, as do all the hundreds.

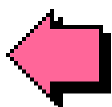
(ii) The numeral 100 is followed by a noun in the genitive singular, e.g.

مِائَةُ كِتَابٍ *100 books;* مِائَةُ سَنَةٍ *100 years.*

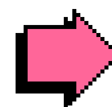
(iii) When it is followed immediately by the noun, it loses its *tanwīn.*

b) (i) مِائَتَانِ 200, invariable.

(ii) The number **200** loses its ن when it is immediately followed by a noun, e.g.



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مائَتَا كِتَابٍ *200 books.*

(iii) مِائَتَانِ, like مِائَةٌ, is followed by a noun in the genitive singular (see examples above).

c) (i) **300** to **900**. The number مِائَةٌ being feminine, the numbers from 3 to 9 which precede it to form the hundreds from **300** to **900** take the masculine form and are often joined into one word, e.g.

ثَلاثُمائَةٍ *300*, even though the correct form is ثَلاثُ مِائَةٍ.

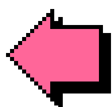
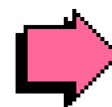
(ii) The number مِائَةٌ is feminine, therefore the *three* in 300 does not have a ***tā' marbūṭa.***

(iii) The numbers from 300 to 900 are followed by a noun in the genitive singular.

(iv) In compound numbers above 100, the noun follows the rule applied to the last element. For example, in *103 men*, the rule for three must be applied and therefore the noun must be in the genitive plural.

7) **1,000 and upwards**

a) أَلْفٌ *1,000* and أَلْفَانِ *2,000* follow the same rule as مِائَةٌ *100* and مِائَتَانِ *200.*

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b) أَلْفٌ is a masculine noun. Its plural is either آلافٌ or أُلُوفٌ. It follows the same rule applied to the numbers from 3 to 10, 11 to 19, 100 to 900, e.g.

ثَلاثَةُ آلافٍ *three thousand.*

ثَلاثَةَ عَشَرَ أَلْفاً *thirteen thousand.*

ثَلاثُمِائَةِ أَلْفٍ *three hundred thousand.*

c) When أَلْفٌ, is immediately followed by a noun, whether it is in the singular, the dual or the plural, it loses its ***tanwīn***, and is followed by a noun in the genitive singular, e.g.

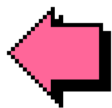
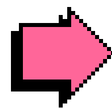
ثَلاثَةُ آلافِ كِتَابٍ *3,000 books.*

ثَلاثَةَ عَشَرَ أَلْفَ كِتَابٍ *13,000 books.*

ثَلاثُمِائَةِ أَلْفِ كِتَابٍ *300,000 books.*

d) **Remark**. When it is immediately followed by a noun, أَلْفَانِ, like مائَتَانِ, loses its ن, e.g.

أَلْفَا كِتَابٍ *2,000 books;* مائَتَا كِتَابٍ *200 books.*

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16. THE CARDINAL NUMBERS (9)

١٦) اَلأَعْدَادُ الأَصْلِيَّةُ (٩)

8**) 1,000,000**

This number follows the same rule as for أَلْفٌ *1,000.*

9) The numbers composed of thousands, hundreds, tens, and units can be formed in two different ways: either in descending order or in ascending order. In both cases, the units are placed in front of the tens.

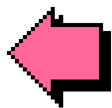
a) Descending order: the thousands are placed first, followed by the hundreds, then the units and the tens, each linked by the conjunction وَ , e.g.

تِسْعَةُ آلافٍ وَخَمْسُمِائَةٍ وَسَبْعَةٌ وَثَلاثُونَ 9,537; or

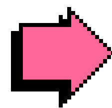
b) Ascending order: the units are placed first, followed by the tens, then the hundreds and the thousands, each linked by the conjunction وَ , e.g.

سَبْعَةٌ وَثَلاثُونَ وَخَمْسُمِائَةٍ وَتِسْعَةُ آلافٍ

However, this practice is not used in modern Arabic.



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17. THE ORDINAL NUMBERS

١٧) اَلأعْدَادُ التَّرْتِيبِيَّةُ

اَلأعْدَادُ التَّرْتِيبِيَّةُ the **Ordinal numbers** from **2nd** to **10th** derive, more or less, from the corresponding cardinal numbers and follow the pattern **فَاعِلٌ.**

1st is an exception, as it is an elative, i.e. a comparative and a superlative, e.g.

أَوَّلُ instead of أَأْوَلُ masculine singular,

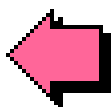
أَوَّلُونَ sound masculine plural;

أَوَائِلُ broken masculine plural;

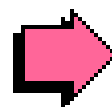
أُولَى feminine singular;

أُوَلُ broken feminine plural.

Masculine	Feminine
اَلأوَّلُ *the first*	اَلأُولَى *the first*
اَلثَّانِي *the second* (indef., ثَانٍ)	اَلثَّانِيَةُ *the second*
اَلثَّالِثُ *the third*	اَلثَّالِثَةُ *the third*
اَلرَّابِعُ *the fourth*	اَلرَّابِعَةُ *the fourth*



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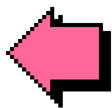
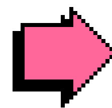
17. THE ORDINAL NUMBERS (2)
١٧) اَلأَعْدَادُ التَّرْتِيبِيَّةُ (٢)

اَلْخَامِسُ *the fifth*	اَلْخَامِسَةُ *the fifth*
اَلسَّادِسُ *the sixth*	اَلسَّادِسَةُ *the sixth*
اَلسَّابِعُ *the seventh*	اَلسَّابِعَةُ *the seventh*
اَلثَّامِنُ *the eighth*	اَلثَّامِنَةُ *the eighth*
اَلتَّاسِعُ *the ninth*	اَلتَّاسِعَةُ *the ninth*
اَلْعَاشِرُ *the tenth*	اَلْعَاشِرَةُ *the tenth*

After 10th, the ordinal numbers are used like cardinals, except when they are composed of the above-mentioned numbers, which take the normal form in the two genders.

The two parts of the ordinal numbers from **11th** to **19th** are not declined. All the cases take a ***fatḥa.***

masculine	feminine
اَلْحَادِيَ عَشَرَ *the eleventh*	اَلْحَادِيَةَ عَشْرَةَ *the eleventh*
اَلثَّانِيَ عَشَرَ *the twelfth*	اَلثَّانِيَةَ عَشْرَةَ *the twelfth*
اَلثَّالِثَ عَشَرَ *the thirteenth*	اَلثَّالِثَةَ عَشْرَةَ *the thirteenth*
اَلرَّابِعَ عَشَرَ *the fourteenth*	اَلرَّابِعَةَ عَشْرَةَ *the fourteenth*


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17. THE ORDINAL NUMBERS (3)
١٧) اَلأَعْدَادُ التَّرْتِيبِيَّةُ (٣)

The ordinal numbers from **20th** to **90th** are the same as the cardinal numbers, e.g.

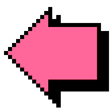
عِشْرُونَ *twentieth* اَلْعِشْرُونَ *the twentieth*

The ordinal numbers between the tens as from 20th are formed by placing the units in front of the tens and joining the two elements with the conjunction و , e.g:

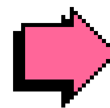
Masculine		Feminine	
اَلْحَادِي وَالْعِشْرُونَ	*the 21st*	اَلْحَادِيَةُ وَالْعِشْرُونَ	*the 21st*
اَلثَّانِي وَالْعِشْرُونَ	*the 22nd*	اَلثَّانِيَةُ وَالْعِشْرُونَ	*the 22nd*
اَلثَّالِثُ وَالْعِشْرُونَ	*the 23rd*	اَلثَّالِثَةُ وَالْعِشْرُونَ	*the 23rd*

The ordinal numbers are treated as adjectives. They agree in case, except for those from 11th to 19th, in gender, in the definite and indefinite with the noun, e.g.

يَدْرُسُ الطَّالِبُ الثَّالِثُ لُغَةً ثَانِيَةً *the third student studies a second language.*



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18. THE ADJECTIVE

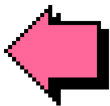
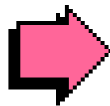
١٨) اَلصِّفَةُ أَوِ النَّعْتُ

اَلصِّفَةُ أَوِ النَّعْتُ the **Adjective** is used to denote a state or condition and quality. There are seven types of adjectives which we have already studied, or will study, each one in detail. They are:

1) اِسْمُ الْفَاعِلِ *active participle;*
2) اِسْمُ الْمَفْعُولِ *passive participle;*
3) اَلْعَدَدُ التَّرْتِيبِيُّ *ordinal number;*
4) اِسْمُ الْمَفْعُولِ *assimilate adjective;*
5) اِسْمُ الْمُبَالَغَةِ *intensive adjective;*
6) اِسْمُ التَّفْضِيلِ *elative,* i.e. *comparative and superlative;*
7) اِسْمُ النِّسْبَةِ *relative adjective.*

The adjective which comes after its substantive agrees with it in gender, number, case, the indefinite and the definite, except for the comparative which is used only in the masculine singular.

As regards the adjective whose substantive is an irrational plural, i.e. plural of animal and things, it is used in the feminine singular.


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18. THE ADJECTIVE (2)

١٨) اَلصِّفَةُ أوِ النَّعْتُ (٢)

Examples:

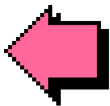
a) طَالِبٌ مُجْتَهِدٌ
طَالِبَانِ مُجْتَهِدَانِ
طُلَّابٌ مُجْتَهِدُونَ

b) اَلطَّالِبَةُ الْمُجْتَهِدَةُ
اَلطَّالِبَتَانِ الْمُجْتَهِدَتَانِ
اَلطَّالِبَاتُ الْمُجْتَهِدَاتُ

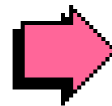
c) اَلْكَلْبُ اللَّطِيفُ
اَلْكَلْبَانِ اللَّطِيفَانِ
اَلْكِلابُ اللَّطِيفَةُ

d) كِتَابٌ مُفِيدٌ
كِتَابَانِ مُفِيدَانِ
كُتُبٌ مُفِيدَةٌ

a) *a hard-working student,* masc. sing., dual and plur.;
b) *the hard-working student,* fem. sing., dual and plur.;
c) *the nice dog,* sing., dual and plur.;
d) *an interesting book,* sing., dual and plur. Take note of the agreement of the adjective with its substantive, and compare groups a) and b) with groups c) and d).



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19. THE ELATIVE

١٩) إِسْمُ التَّفْضِيلِ

The **Elative**, or the **Comparative** and the **Superlative**, is formed by eliminating all the additional letters, and by following the pattern

أَفْعَلُ.

When the second and third radicals are identical, the form is

أَهَمُّ (for أَهْمَمُ).

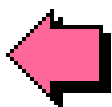
The elative is always formed from the three radicals. It is formed from words with more than three consonants and the words of the form أَفْعَلُ for colors and defects by using

أَكْثَرُ *more*, أَقَلُّ *less*, أَشَدُّ *stronger*, followed by a noun in the accusative (a verbal noun as a rule), e.g.

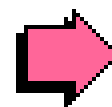
أَكْثَرُ تَسَامُحاً *more tolerant*, from تَسَامَحَ

أَقَلُّ اسْتِعْمَالاً *less used,* from اِسْتَعْمَلَ

أَشَدُّ حُمْرَةً *redder* (lit. *stronger as to redness*).



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19. THE ELATIVE (2)
١٩) إِسْمُ التَّفْضِيلِ (٢)

The elative is used only in the masculine singular. The superlative is used as an adjective, with the feminine form فَعْلَى. Consequently, it agrees in gender and number with the noun to which it refers, e.g.

	Singular	Dual	Plural
Masculine	أَكْبَرُ	أَكْبَرَانِ	أَكْبَرُونَ
Feminine	كُبْرَى	كُبْرَيَانِ	كُبْرَيَاتٌ

However, instead of using the superlative, the Arabs prefer to use the elative as a noun, followed by a genitive, rather than as an adjective, e.g.

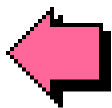
فِبْرايِرُ هُوَ أَقْصَرُ شَهْرٍ فِي السَّنَةِ *February is the shortest month of the year*

instead of فِبْرايِرُ هُوَ الشَّهْرُ الأَقْصَرُ فِي السَّنَةِ

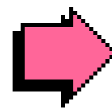
though the latter is permissible.

If the second part of the comparison is not a noun, but a whole sentence or an adverbial determination, it is preceded by

مِمَّا (for مِنْ مَا), with a verb or the preposition مِنْ with an attached pronoun, e.g.



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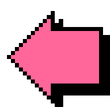
19. THE ELATIVE (3)

١٩) إِسْمُ التَّفْضِيلِ (٣)

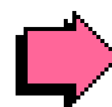
اَلطَّقْسُ أَجْمَلُ الْيَوْمَ مِنْهُ أَمْسِ *the weather is more beautiful today than it was yesterday* (lit. *than it yesterday*), or

اَلطَّقْسُ أَجْمَلُ الْيَوْمَ مِمَّا كَانَ أَمْسِ (lit. *than it was yesterday*).

Note that the elative is equivalent to the comparative of superiority and to the relative superlative. It does not include the comparative of equality.



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20. THE VERBAL SENTENCE

٢٠) اَلْجُمْلَةُ الْفِعْلِيَّةُ

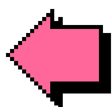
A **verbal sentence** is a sentence which starts with a verb followed by its subject. The normal sentence order in Arabic is for the verb to come first.

It is especially noted that **when the verb in the third person comes before the subject, it is always in the masculine or feminine singular according to its subject.** In other words, the verb preceding its subject agrees with it in gender, but not in number.

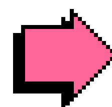
Compare the two verbs, preceding and following the subject, in the sentence below:

يَجْلِسُ الْمُعَلِّمُ وَيَكْتُبُ	تَجْلِسُ الْمُعَلِّمَةُ وَتَكْتُبُ
يَجْلِسُ الْمُعَلِّمَانِ وَيَكْتُبَانِ	تَجْلِسُ الْمُعَلِّمَتَانِ وَتَكْتُبَانِ
يَجْلِسُ الْمُعَلِّمُونَ وَيَكْتُبُونَ	تَجْلِسُ الْمُعَلِّمَاتُ وَيَكْتُبْنَ

The teacher sits and writes (fem. and masc., sing., dual and plur.).



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21. THE DECLENSION OF THE FIVE NOUNS

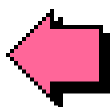
٢١) إِعْرَابُ الأَسْمَاءِ الْخَمْسَةِ

The words أَبٌ *a father*, أَخٌ *a brother*, حَمٌ *a father-in-law,* appended to a noun or to an affixed pronoun other than the first person of the singular, after rejecting the ***tanwīn*** decline by lengthening the preceding vowel, e.g.

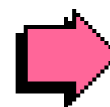
Nom.	حَمُوهُ	أَخُوهُ	أَبُوهُ
Acc.	حَمَاهُ	أَخَاهُ	أَبَاهُ
Gen.	حَمِيهِ	أَخِيهِ	أَبِيهِ

The word ذُو *owner* or *possessor* of a thing, which is always connected to a following substasntive in the genitive, has in the accusative case ذَا, and in the genitive case ذِي; whilst فَمٌ, *the mouth*, which is used instead of فُوهٌ or فَوَهٌ, becomes either

Gen.	Acc.	Nom.
فِي or فَمِ	فَا or فَمَ	فُو or فَمُ



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22-23. ADVERBS OF TIME AND PLACE

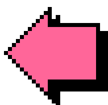
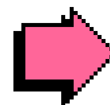
٢٢-٢٣) ظَرْفُ الزَّمَانِ وَالْمَكَانِ

1) ظَرْفُ الزَّمَانِ the **Adverb of time** is a noun used to explain the time in or during which an act takes place. It is an answer to the question *when?*, e.g.

نَعْمَلُ نَهَاراً ونَنَامُ لَيْلاً *we work during the daytime and sleep at night.*

2) ظَرْفُ الْمَكَانِ the **Adverb of place** is a noun used to explain the place where an act takes place. It is an answer to the question *where?,* e.g.

أُحِبُّ السَّفَرَ بَرّاً أَوْ بَحْراً أَوْ جَوّاً *I like to travel by sea, by land or by air.*


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24. STATE OR CONDITION

٢٤) اَلْحَالُ

اَلْحَالُ **State** or **condition** or the **Circumstantial accusative,** i.e. an accusative expressing a state or condition of the object in actual connection with those acts. In other words, it is an object expressing a transitory state, though it may also be permanent.

اَلْحَالُ is used to describe the *condition* or *circumstance* obtaining at the time when the action of the main verb takes place. It it is put in the accusative.

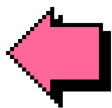
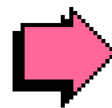
a) It is ordinarily indefinite and derived. It may be an active or a passive participle, e.g.

يَسْتَرِيحُ رَاقِداً *he is resting lying down.*

يُسَافِرُ مَسْرُوراً *he travels pleased.*

b) It is mainly expressed with one word, as in the previous example, but it could be a verbal or a nominal sentence, e.g.

رَأَيْتُهُ وَيَخْرُجُ مِنَ الْبَيْتِ *I saw him going out of the house.*

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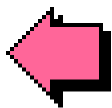
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24. STATE OR CONDITION (2)

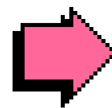
٢٤) اَلْحَالُ (٢)

يُغَادِرُ الطَّالِبُ الْجَامِعَةَ وَشَهَادَتُهُ فِي جَيْبِهِ *the student leaves the university with his diploma in his pocket.*

وَ is a connector, as there should be either وَ or an affixed pronoun or both to connect them with صَاحِبُ الْحَالِ the subject or object of the action to which اَلْحَالُ refers.



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25. SPECIFICATION

٢٥) اَلتَّمْيِيزُ

اَلتَّمْيِيزُ **Specification** is an indefinite substantive placed immediately after the preposition of which it limits or defines the predicate. It is put in the accusative. If you say:

اِشْتَرَيْتُ رَطْلاً *I bought a pound,*

one does not understand what you mean by *a pound*, which could be a pound of tomatoes, sugar, or anything, unless you specify it, for example, by saying:

اِشْتَرَيْتُ رَطْلاً لَحْماً *I bought a pound of meat.*

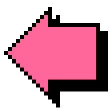
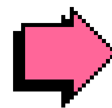
Specification may also be expressed with annexation, or with the preposition مِنْ, e.g.

شَرِبْتُ فِنْجَاناً قَهْوَةً or فِنْجَانَ قَهْوَةٍ or فِنْجَاناً مِنَ الْقَهْوَةِ

I drank a cup of coffee.

There are various kinds of *specification:*

1) Specification of weight, as in the previous example, and measure, e.g.

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25. SPECIFICATION (2)

٢٥) اَلتَّمْيِيزُ (٢)

اِشْتَرَيْتُ مِتْراً نَسِيجاً *I bought a meter of cloth.*

2) Specification after كَمْ , e.g.

كَمْ وَلَداً لَكَ *how many children do you have?*

3) Specification of number:

a) the genitive plural after the cardinal numbers from 3 to 10, e.g.

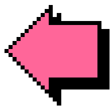
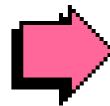
لَهُ ثَلاثَةُ أَوْلادٍ *he has three children.*

b) the accusative singular after the cardinal numbers from 11 to 99, e,g.

يَعْمَلُ الْمُوَظَّفُونَ أَرْبَعِينَ سَاعَةً فِي الأسْبُوعِ *officials work forty hours a week.*

c) the genitive singular after the cardinal numbers 100 and 1000, e.g.

يَبْلُغُ عَدَدُ أَعْضَاءِ هَذِهِ الْجَمْعِيَّةِ مِائَةَ عُضْوٍ *the members of the association are 100 in number.*


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26. THE ACTIVE PARTICIPLE

٢٦) إِسْمُ الْفَاعِلِ

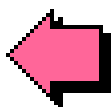
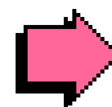
إِسْمُ الْفَاعِلِ The **Active participle** is a noun formed to indicate that which performs the action. It has two types:

1) It is of the form فَاعِلٌ for the simple triliteral verb, by infixing a lengthening *'alif* after the first radical, and giving a ***kasra*** to the second radical, e.g.

كَاتِبٌ *writing, writer*, from كَتَبَ *to write.*
جَالِسٌ *sitting,* from جَلَسَ *to sit .*
ذَاهِبٌ *going,* from ذَهَبَ *to go.*
عَالِمٌ *scholar, scientist*, from عَلِمَ *to know.*

2) It is formed from the derived forms of the triliteral verb in the imperfect by substituting the phoneme مُـ for the prefix of this tense, and by giving ***kasra*** to the consonant before last, e.g.

مُعَلِّمٌ *teacher, teaching*, from the imperfect يُعَلِّمُ .
مُسَافِرٌ *travelling*, from the imperfect يُسَافِرُ .
مُنْتَصِرٌ *victorious*, from the imperfect يَنْتَصِرُ .
مُسْتَعْمِلٌ *user*, from the imperfect يَسْتَعْمِلُ .


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27. THE PASSIVE PARTICIPLE

٢٧) إِسْمُ الْمَفْعُولِ

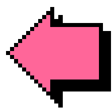
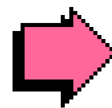
إِسْمُ الْمَفْعُولِ The **Passive participle** is a noun formed to indicate the action of the verb which the subject experiences. There are two types:

1) the pattern is مَفْعُولٌ. It is formed by prefixing the phoneme مَـ to the simple triliteral verb, an infixing a lengthening ***wāw*** و , preceded by ***ḍamma*** after the second radical, e.g.

مَكْتُوبٌ *written*, from كَتَبَ *to write*.
مَفْتُوحٌ *open*, from فَتَحَ *to open.*
مَعْرُوفٌ *known*, from عَرَفَ *to know.*
مَجْهُولٌ *unknown*, from جَهَلَ *not to know, ignore.*

2) It is formed from the derived forms of the triliteral verb in the imperfect by substituting the phoneme مُـ to the prefix of this tense, and by giving ***fatḥa*** to the consonant before the last, e.g.

مُنَظَّمٌ *organized,* from the imperfect يُنَظِّمُ .
مُغْلَقٌ *closed*, from the imperfect يُغْلِقُ .

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28. THE NOUN OF INSTRUMENT

٢٨) إِسْمُ الآلَةِ

إِسْمُ الآلَةِ The **Noun of instrument** describes the *instrument* with which the action is carried out. It resembles the noun of time and place, beginning with the ***mīm*** مـِ , but this letter is vowelled with ***kasra*** instead of ***fatha***. It takes the form of:

مِفْعَالٌ , مِفْعَلَةٌ and مِفْعَلٌ , e.g.

مِفْتَاحٌ *key*, from فَتَحَ *to open.*

مِصْبَاحٌ *lamp*, from صَبَحَ *to beam.*

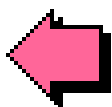
مِكْنَسَةٌ *broom*, from كَنَسَ *to sweep.*

مِلْعَقَةٌ *spoon*, from لَعِقَ *to lick*.

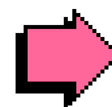
مِصْعَدٌ *elevator*, from صَعِدَ *to go up*.

مِقَصّ *scissors*, from قَصَّ *to cut*.

The other forms, mainly فَعَّالَةٌ and فَعَّالٌ , were added recently by the (linguistic) Academy, e.g.



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29. DIPTOTES

٢٩) اَلْمَمْنُوعُ مِنَ الصَّرْفِ

Undefined substantives and adjectives are, in the singular number, either *triptotes* or *diptotes*.

Triptotes are those which have three terminations to indicate the different cases, viz ـُ in the nominative, ـَ in the accusative, and ـِ in the dative and genitive.

Diptotes are those which have only two terminations, viz ـُ in the nominative, and ـَ in the accusative, dative and genitive, and take no ***tanwīn***.

The following types of noun are diptotes:

1) Broken plurals of the following forms:

مَفَاعِلُ as مَكَاتِبُ *offices*, plur. of مَكْتَبٌ

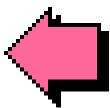
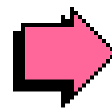
مَفَاعِيلُ as مَصَابِيحُ *lamps*, plur. of مِصْبَاحٌ

فَعَائِلُ as رَسَائِلُ *letters*, plur. of رِسَالَةٌ

فَوَاعِلُ as طَوَابِعُ *stamps*, plur. of طَابَعٌ

and other broken plurals of similar forms.

2) Broken plurals which end in ***hamza*** preceded by ***'alif mamdūda,*** e.g.


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فُعَلاءُ as وُزَرَاءُ *ministers*, plur. of وَزِيرٌ

أَفْعِلاءُ as أَصْدِقَاءُ *friends*, plur. of صَدِيقٌ

3) Broken plurals which end in ***'alif maqṣūra***:

فَعْلَى as مَرْضَى *sick people*, plur. of مَرِيضٌ

فَعَالَى as يَتَامَى *orphans*, plur. of يَتِيمٌ

4) Also the following plurals:

أُوَلُ *first*, plural of أَوَّلُ

أُخَرُ *others*, plural of آخَرُ

أَشْيَاءُ *things*, plural of شَيْءٌ

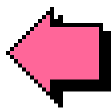
5) The following feminine forms:

حَمْرَاءُ *red;* عَطْشَى *thirsty;*

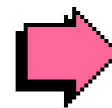
ذِكْرَى *remembrance;* كُبْرَى *greatest.*

6) The masculine singular elative, color and defect (physical or moral) nouns of the form أَفْعَلُ and their feminine فَعْلاءُ, e.g.

أَكْبَرُ *bigger;* أَشْقَرُ *blond;*



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29. DIPTOTES (3)

٢٩) اَلْمَمْنُوعُ مِنَ الصَّرْفِ (٣)

أَحْدَبُ *hunchback;* أَحْمَقُ *stupid, silly.*

7) Most proper names, whether personal or geographical, e.g.

أَحْمَدُ *Ahmad;* سُلَيْمَانُ *Sulaiman;*

عَائِشَةُ *ع A'isha;* سُعَادُ *Suع ad;*

مِصْرُ *Egypt;* بَارِيسُ *Paris.*

8) Adjectives of the form

فَعْلاَنُ whose feminine is فَعْلَى, e.g.

جَوْعَانُ *hungry*, whose feminine is جَوْعَى

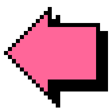
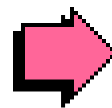
9) The numerals which end in ة when used alone as pure numbers, e.g.

سِتَّةٌ ضِعْفُ ثَلاثَةَ *6 is the double of 3.*

سَبْعَةُ أَكْثَرُ مِنْ سِتَّةَ بِوَاحِدٍ 7 is more than 6 by one.

10) Distributive numerals of the form

مَفْعَلُ and فُعَالُ, e.g

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مَثْنَى *two by two*, ثُلاثَ *three by three.*

11) In compound proper names of the class called

مُرَكَّبٌ مَزْجِيٌّ *compound*, the first word is usually not declined at all, and the second follows the diptote declension, e.g.

بَعْلَبَكُّ *Baalbek;* حَضْرَمَوْتُ *Hadhramaut;*

بَيْتَ لَحْمُ or بَيْتَلَحْمُ *Bethlehem.*

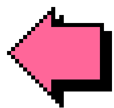
Note that diptotes are treated as triptotes when they are made definite by the article, by an affixed pronoun or by annexation, e.g.

Nom. اَلْمَكَاتِبُ، مَكَاتِبُكُم، مَكَاتِبُ الْبَرِيد

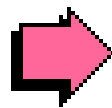
Acc. اَلْمَكَاتِبَ، مَكَاتِبَكُم، مَكَاتِبَ الْبَرِيد

Gen. اَلْمَكَاتِبِ، مَكَاتِبِكُم، مَكَاتِبِ الْبَرِيد

the offices, your offices, post offices.



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30. THE COMPLEMENT OF CAUSE

٣٠) اَلْمَفْعُولُ لأَجْلِهِ

اَلْمَفْعُولُ لأَجْلِهِ the **Complement of cause** is a verbal noun in the accusative mentioned after the verb to express *aim* or *purpose*. It is the answer to the question *why?* e.g.

لا يَلْعَبُ الطِّفْلُ مَعَ الْكَلْبِ خَوْفاً مِنْهُ

the child does not play with the dog, because he is afraid of him.

يَجْتَهِدُ الطَّالِبُ فِي دُرُوسِهِ أَمَلاً فِي النَّجَاحِ فِي الامْتِحَانِ

the student studies hard hoping to pass the exam.

يَكْذِبُ النَّاسُ خَجَلاً مِنْ قَوْلِ الْحَقِّ

people lie because they are ashamed to tell the truth.

يَعْمَلُ الْمَرْءُ كَسْباً لِقُوتِ يَوْمِهِ

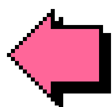
one (man) works in order to earn one's (his) livelihood.

يَتَظَاهَرُ الشَّعْبُ احْتِجَاجاً ضِدَّ الْحُكُومَةِ

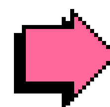
the people demonstrate in order to protest against the government.

تَمْنَحُ الدَّوْلَةُ الطَّلَبَةَ مِنَحاً دِرَاسِيَّةً تَشْجِيعاً لَهُمْ عَلَى الدِّرَاسَةِ

the State grants a scholarship to students in order to encourage them to study.



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31. THE ABSOLUTE OBJECT

٣١) اَلْمَفْعُولُ الْمُطْلَقُ

اَلْمَفْعُولُ الْمُطْلَقُ the **Absolute object** is a verbal noun in the accusative repeated after the same verb in order to:

1) give stress, e.g.

يَعْمَلُ عَمَلاً *he does work.*

2) describe the manner of the action, qualified by an adjective, e.g.

اِسْتَقْبَلَهُ اسْتِقْبَالاً حَارّاً *he welcomed him warmly* (lit. *he welcomed him a warm welcome).*

In this connection, it must be mentioned that Arabic has no adverbs.

The adverbial concept is obtained by using adjectives mostly and nouns in the accusative case, e.g.

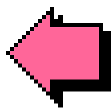
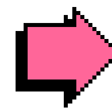
دَائِماً *always,* from the adjective دَائِمٌ *lasting, perpetual, permanent.*

قَرِيباً *soon, shortly,* from the adjective قَرِيبٌ *near, close.*

طَوِيلاً *a long time,* from the adjective طَوِيلٌ *long.*

حَقّاً *really, truly,* from the noun حَقّ *truth, right.*

طَبْعاً *of course! certainly!* from the noun طَبْعٌ *natural disposition, temper, nature, character.*

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32. THE CONCOMITATE OBJECT
٣٢) اَلْمَفْعُولُ مَعَهُ

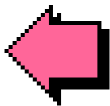
اَلْمَفْعُولُ مَعَهُ the **Concomitate object** or *the object in connection with which something is done* is a noun in the accusative, put after وَ used to mean *with*, *by* or *during*, as:

أَتَجَوَّلُ وَالْبُحَيْرَةَ *I walk along the lake.*

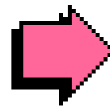
أَدْرُسُ وَاللَّيْلَ *I study during the night.*

يُسَافِرُ الأَوْلادُ وَوَالِدَيْهِمْ *children travel along with their parents.*

لا يَذْهَبُ الْمُوَظَّفُ وَزَمِيلَهُ فِي الْمَكْتَبِ فِي عُطْلَةٍ *the employee does not go on vacation at the same time as his colleague at work.*



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33. THE VOCATIVE

٣٣) اَلْمُنَادَى

اَلْمُنَادَى the person or the thing called, or the **Vocative**, is generally preceded by one of the حُرُوفُ النِّدَاءِ *interjections*. The most common is يَا . It requires after it a noun not defined by the article, and which is put sometimes in the nominative, sometimes in the accusative.

1) It is put in the nominative without ***tanwīn*** :

a) If it is a proper name, e.g.

يَا مُحَمَّدُ *O **Muḥammad**!* يَا فَاطِمَةُ *O **Fāṭimah**!*

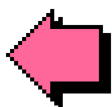
b) When the particular person or thing called is indefinite and directly addressed, e.g.

يَا وَلَدُ *O boy!* يَا سَيِّدُ *O Mister!*

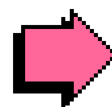
2) It is put in the accusative:

a) If it is followed by a genitive, e.g.

يَا مُعَلِّمَ الْعَرَبِيَّةِ *O Arabic teacher!*



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33. THE VOCATIVE (2)

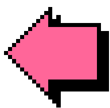
٣٣) اَلْمُنَادَى (٢)

b) If it is assimilated to the noun annexated, e.g.

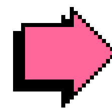
يَا قَارِئاً كِتَاباً *O you who are reading a book!*

c) When the person or the thing called is indefinite and is not directly addressed, e.g.

يَا مُسَافِراً اِحْجِزْ تَذْكَرَتَكَ مُسَبَّقاً *O traveller, make your reservations in advance!*



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34. EXCEPTION

٣٤) اَلاسْتِثْنَاءُ

The commonest way of expressing **Exception** اَلاسْتِثْنَاءُ is by using the particle إلا .

In *Exception*, two important elements are involved: the thing or person excepted and the *Generality,* e.g.

جَاءَ الطُّلابُ إلا فَرِيداً *the students came, apart from* ***Farīd****.*

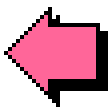
Thus, ***Farīd*** is the *exception,* and *the students* are the *generality.*

The exception, as regards cases, is considered of three kinds:

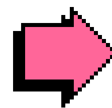
1) It is put in the accusative, when the proposition is in the affirmative, and the general term is mentioned, as shown in the previous example.

2) the exception may be put either in the accusative, or in the same case as the generality, when the preposition is negative and the generality is mentioned, e.g

مَا جَاءَ الطُّلابُ إلا فَرِيداً أَوْ فَرِيدٌ *no students came apart from* ***Farīd****.*



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35. *LĀ* THAT DENIES THE WHOLE GENUS
٣٥) لا النَّافِيَةُ لِلْجِنْسِ

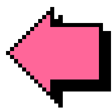
لا النَّافِيَةُ لِلْجِنْسِ ***lā*** **that denies the whole genus,** in the same way that إِنَّ introduces the subject of the nominal sentence in the accusative, is called the *noun of* لا . It is always indefinite with no ***tanwīn***. The predicate may be omitted, when it has been sufficiently indicated, as when one asks:

هَلْ هُنَاكَ أَحَدٌ فِي الْمَنْزِلِ ؟ *is there anyone in the house?* or

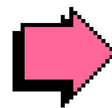
هَلْ هُنَاكَ شَيءٌ ؟ *is there something?*

and you reply:

لا أَحَدَ ، لا شَيْءَ *nobody, nothing.*



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36. EXCLAMATION

٣٦) اَلتَّعَجُّبُ

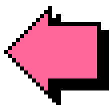
The Arabic language possesses two forms for expressing اَلتَّعَجُّبُ *surprise* or *wonder,* i.e. **Exclamation:**

1) The third person masculine singular perfect of the verb of the form أَفْعَلَ, (which is the same as the form of the comparative in the accusative case) preceded by مَا followed by the subject in the accusative, i.e. the object that causes surprise, wonder or exclamation, e.g.

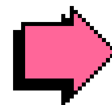
مَا أَحْسَنَ الْوَرْدَ فِي الْحَدِيقَةِ ! *what nice roses there are in the garden!*

2) The second person masculine singular imperative of the form أَفْعَلَ followed by the preposition بِ with the genitive, e.g.

أَكْرِمْ بِصَدِيقِكَ ! *what a generous person your friend is!*



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37-38-39. THE ABBREVIATED, THE PROLONGED AND THE DEFECTIVE

٣٧-٣٨-٣٩) اَلْمَقْصُورُ وَالْمَمْدُودُ وَالْمَنْقُوصُ

1) اَلْمَقْصُورُ The **Abbreviated** is a noun ending with اَلأَلِفُ الْمَقْصُورَةُ ***'alif maqṣūra, 'alif*** *that can be abbreviated*, which can be a regular ***'alif*** as in عَصًا *a staff* or an ***'alif maqṣūra*** as in صَدًى *an echo.*

The ***'alif maqṣūra*** is ى without the two dots, put at the end of a word, after a ***fatḥa*** pronounced like ***'alif***, e.g.

عَلَى *on;* مَتى *when;* مَشَى *to walk;* رَأًى *to see.*

However, it turns into a) a real ي, with two dots if it is followed by a pronoun, in a preposition, or b) into a regular ***'alif,*** e.g.

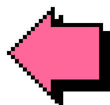
a) أَكْتُبُ إِلَيْهِ *I write to him*; b) نَرَاهُ *we see him.*

The abbreviated stays the same in all cases, e.g.

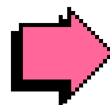
(i) مَنْ هُوَ هَذَا الْفَتَى *who is this young man?*

(ii) أَعْرِفُ ذَلِكَ الْفَتَى *I know that young man.*

(iii) أَتَكَلَّمُ مَعَ الْفَتَى *I speak with the young man.*



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37-38-39. THE ABBREVIATED, THE PROLONGED AND THE DEFECTIVE (2)

٣٧-٣٨-٣٩) اَلْمَقْصُورُ واَلْمَمْدُودُ واَلْمَنْقُوصُ (٢)

2) اَلْمَمْدُودُ the **Prolonged** is a noun ending in a ***hamza,*** preceded by an ***'alif***. It declines regularly, e.g.

اَلسَّمَاءُ صَافِيَةٌ *the sky is clear.*

أَتَمَنَّى لَكَ شِفَاءً عَاجِلاً *I wish you a speedy recovery.*

نَسْتَمِعُ إِلَى الأَنْبَاءِ *we listen to the news.*

3) اَلْمَنْقُوصُ the **Defective** is a noun ending in ي , e.g.

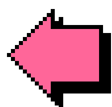
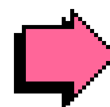
قَاضِي *judge;* مُحَامِي *lawyer;* غَالِي *expensive.*

In the nominative and genitive cases, the ي of the defective, when indefinite, disappears but reappears in the accusative, e.g.

يَتَكَلَّمُ قَاضٍ *a judge speaks.*

أَعْرِفُ قَاضِياً *I know a judge.*

أَتَكَلَّمُ مَعَ قَاضٍ *I speak with a judge.*

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37-38-39. THE ABBREVIATED,THE PROLONGED AND THE DEFECTIVE (3)

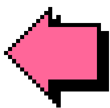
٣٧-٣٨-٣٩) اَلْمَقْصُورُ وَالْمَمْدُودُ وَالْمَنْقُوصُ (٣)

When defined by the article اَلْ or by annexation, the ي of the defective is written, but is not expressed in the nominative and genitive. It is expressed only in the accusative, e.g

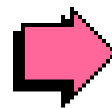
يَتَكَلَّمُ الْقَاضِي أَوْ قَاضِي الصُّلْحِ *the judge or the justice of the peace speaks.*

أَتَكَلَّمُ مَعَ الْقَاضِي أَوْ قَاضِي الصُّلْحِ *I speak with the judge or the justice of the peace.*

أَعْرِفُ الْقَاضِيَ أَوْ قَاضِيَ الصُّلْحِ *I know the judge or the justice of the peace.*



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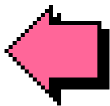
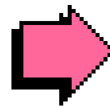
40. SPECIFICATION OR PARTICULARISATION

٤٠) اَلاخْتِصَاصُ

اَلاخْتِصَاص **Specification** is the name given to a noun in the accusative preceded by a pronoun - generally of the first, rarely of the second person - referring to it, without any verb intervention. The specification or the particularisation is the noun which the pronoun represents and to which the statement made refers. It is to be explained by an ellipsis of أَعْنِي *I mean*, or أَخُصُّ *I specify*. It must always be determined by the article or by annexation, e.g.

نَحْنُ الطُّلابَ *we, the students.*

نَحْنُ طُلابَ اللُّغَةِ الْعَرَبِيَّةِ *we, the students of Arabic.*

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41-42. NOUN OF TIME AND PLACE

٤١-٤٢) إِسْمُ الزَّمَانِ وَالْمَكَانِ

إِسْمُ الزَّمَانِ وَالْمَكَانِ The **Noun of time and place** expresses the place where the action of the verb is accomplished, or the time or occasion of the action.

It is formed like the imperfect active of the first form of the verb, by substituting the syllable مَـ for the prefix, and giving to the second radical ***fatḥa***, if the imperfect has ***fatha*** or ***ḍamma***; and ***kasra***, if the imperfect has ***kasra***, or if the verb has و ***wāw*** as a first radical. Such nouns are nearly always of the form

مَفْعَلٌ or مَفْعَلَةٌ, or مَفْعِلَةٌ, e.g.

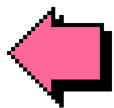
مَكْتَبٌ *office,* from كَتَبَ *to write*.

مَعْمَلٌ *factory,* from عَمِلَ *to work*.

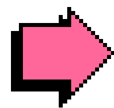
مَدْرَسَةٌ *school,* from دَرَسَ *to study*.

مَنْزِلٌ *house,* from نَزَلَ *to descend*.

مَوْضِعٌ *place,* from وَضَعَ *to place*.



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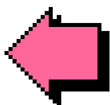
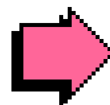
مَوْعِدٌ *appointment,* from وَعَدَ *to promise*.

مَغْرِبٌ *West,* from غَرَبَ *to set* (sun).

For the derived forms, the passive participle takes the place of the noun of time and place, e.g.

مُلْتَقَى *a meeting place,* from اِلْتَقَى *to meet*.

مُسْتَشْفَى *a hospital,* from اِسْتَشْفَى *to seek a cure*.

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43. THE NOMINA VICIS

٤٣) إِسْمُ الْمَرَّةِ

إِسْمُ الْمَرَّةِ **Nomina vicis,** is a noun that expresses the doing of an action once. Or again, it is a noun that indicates the number of times the action has taken place.

1) If derived from the simple triliteral verb, it has the form of فَعْلَةٌ, e.g.

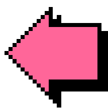
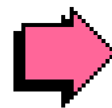
نَظَرَ إِلَيْهِ نَظْرَةً *he looked at him once.*

دَقَّ الْهَاتِفُ ثَلاثَ دَقَّاتٍ *the telephone rang three times.*

2) It is derived from the augmented forms by adding the feminine termination ة to the verbal noun, e.g.

يَسْتَعْمِلُهُ اسْتِعْمَالاتٍ كَثِيرَةً *he gets many uses out of it.*

يَنْتَقِدُ انْتِقَادَاتٍ مُتَعَدِّدَةً *he makes many criticisms.*


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44. THE NOUN OF KIND OR THE NOUN OF MANNER

٤٤) إِسْمُ النَّوْعِ أَوْ إِسْمُ الْهَيْئَةِ

إِسْمُ النَّوْعِ أَوْ إِسْمُ الْهَيْئَةِ the **Noun of kind** or the **Noun of manner** is a noun that indicates the manner of doing what is expressed by the verb. Or again, it indicates the manner in which the action takes place.

1) It is derived from the simple triliteral verb, and has the form of فِعْلَةٌ, e.g.

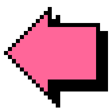
يَضْحَكُ ضِحْكَةَ الطِّفْلِ *he laughs like a child.*

تَنْظُرُ إِلَى كُلِّ طِفْلٍ نِظْرَةَ الأمِّ *she looks at every child like a mother.*

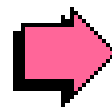
2) It is derived from the derived forms by adding the feminine termination ة to the verbal noun, e.g.

اِسْتَقْبَلَهُ اسْتِقْبَالَةَ الأميرِ *he welcomed him like a prince.*

اِنْتَفَضَ الشَّعْبُ بِكَامِلِهِ انْتِفَاضَةَ الرَّجُلِ الْوَاحِدِ *the whole nation rose up like one single man.*



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45. THE CONNECTED ADJECTIVE

٤٥) اَلنَّعْتُ السَّبَبِيّ

اَلنَّعْتُ السَّبَبِيُّ the **Connected adjective**. The adjective may refer to the substantive either directly (in which case it is a simple adjective), e.g.

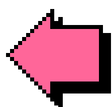
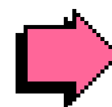
هُوَ وَلَدٌ مُهَذَّبٌ *he is a well-educated boy;*

or indirectly, by virtue of a following word which is connected with it, e.g.

هُوَ وَلَدٌ مُهَذَّبَةٌ أُمُّهُ *he is a boy whose mother is well educated.*

In the latter case, the adjective belongs, as a prefixed predicate, to the following noun with which it agrees only in gender; whereas it agrees with the preceding substantive in case and in respect of the indefinite and the definite, only by attraction. Yet the adjective is still left in the singular, even if the following noun to which it belongs is in the dual or plural, just like a verb, when it precedes the subject, agrees with it only in gender, not in number, e.g.

هِي إِمْرَأَةٌ مُتَعَلِّمٌ إِبْنُهَا / إِبْنَاهَا / أَبْنَاؤُهَا *she is a woman whose son/two sons/sons are educated.*

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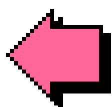
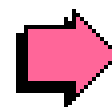
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45. THE CONNECTED ADJECTIVE (2)
٤٥) اَلنَّعْتُ السَّبَبِيُّ (٢)

The following noun must contain an affixed personal pronoun. Otherwise, the connected adjective becomes a simple adjective, as in:

هُوَ وَلَدٌ أَبُوهُ كَرِيمٌ *he is a boy whose father is generous.*

On the other hand, if the substantive precedes the adjective, as in the previous example, the second substantive and the adjective which follows it really form together a nominal sentence, of which the substantive is the subject, and the adjective the predicate; and consequently both remain in the nominative, as in a regular nominal sentence.


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46. *MAṢDAR*
VERBAL NOUN OR INFINITIVE

٤٦) اَلْمَصْدَرُ

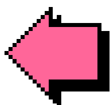
اَلْمَصْدَرُ *Maṣdar* means an origin, a source, the place from where anything goes forth, where it originates, because most Arab grammarians derive the compound idea of the finite verb from the simple idea of the substantive. We may compare with it the Greek infinitive used with the article as a substantive.

This word designates an abstract declinable verbal noun, which, in general, has no dual, nor plural, and which expresses an action or a manner of being with no idea of time, number or person.

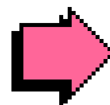
It is so termed because some grammarians consider it as the source from which the verb derives. However, other grammarians consider the verb in the perfect, mainly the 3rd person masculine singular, as being the etymological root, because it contains only the radical letters, e.g. دَخَلَ *he entered, he has entered,* whereas the verbal noun not infrequently has a letter or more of increase, e.g. دُخُولٌ which is the verbal noun of دَخَلَ .

It is called a verbal noun, because, again, it has two uses:

1) **As a verb,** it has its own object, e.g.



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46. ***MAṢDAR***
VERBAL NOUN OR INFINITIVE (2)
٤٧) اَلْمَصْدَرُ (٢)

اَلْمُعَلِّمُ مَسْرُورٌ لِفَهْمِ الطَّالِبِ الدَّرْسَ *the teacher is pleased, because the student understands the lesson* (lit. *the teacher is pleased for the understanding of the student the lesson).*

The verbal noun فَهْمٌ *understanding* has both a subject اَلطَّالِب *the student*, and an object اَلدَّرْسَ *the lesson*. While the subject is put in the genitive, the object goes into the accusative.

2) **As a noun,** because in modern Arabic, we may speak about تَنْسِيقٌ *coordination,* but it is really the verbal noun of نَسَّقَ *to coordinate.*

There is also an in-between stage, in which the ***Maṣdar*** acts grammatically exactly as a noun, though the verbal force is not absent, e.g.

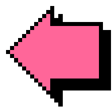
مَمْنُوعٌ الدُّخُولُ وَالتَّدْخِينُ وَالْبُصَاقُ وَوَقُوفُ السَّيَّارَاتِ

No admittance, no smoking, no spitting, no parking.

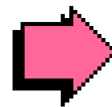
In other words, it is called a verbal noun, because it has a double meaning both as a noun (substantive) and as a verb, e.g.

أُحِبُّ الاقْتِصَادَ meaning at the same time : *I like economics, economy* and *I like to economize,* as اِقْتِصَادٌ means both *economy* and *to economize.*

Instead of using a verbal noun, we have the alternative of



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46. *MAṢDAR*
VERBAL NOUN OR INFINITIVE (3)
٤٧) اَلْمَصْدَرُ (٣)

using a verb conjugated in the same person, in the subjunctive, preceded by the subjunctive particle أَنْ, e.g.

أُرِيدُ أَنْ أَكْتُبَ *I want to write* (lit. *I want that I write).*

أُرِيدُ أَنْ أَكْتُبَ رِسَالَةً *I want to write a letter* (lit. *I want that I write a letter.*

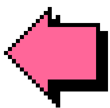
Instead, a verbal noun can be used, e.g.

أُرِيدُ الْكِتَابَةَ *I want to write* (lit. *I want the writing);*

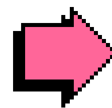
أُرِيدُ كِتَابَةَ رِسَالَةٍ *I want to write a letter* (lit. *I want the writing of a letter*).

The Arab lexicographers give the ***Maṣdar*** the third place, by enouncing it, in the accusative, after the verb in the 3rd person masculine singular, in the perfect and the imperfect, e.g.

كَتَبَ يَكْتُبُ كِتَابَةً *he wrote* or *he has written, he writes* or *he will write, writing.*



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47. THE USE OF *KULLUN*

٤٧) حُكْمُ كُلّ

1) If the leading substantive is definite and signifies something single and indivisible, كُلّ means ***whole***, as in

كُلُّ الْبِلادِ *the whole country.*

2) If the leading substantive is definite, but a plural or collective, كُلّ means ***all***, as in

كُلُّ الطُّلابِ *all the students.*

كُلُّ النَّاسِ *all mankind.*

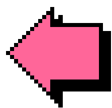
3) If the leading substantive is indefinite, كُلّ means ***each, every***, as in

كُلُّ طَالِبُ *every student, each student.*

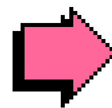
كُلّ may precede or follow a definite substantive.

a) When preceding, it declines as if it were the leading substantive, which itself then follows in the genitive, e.g.

يَدْرُسُ كلُّ الطُّلابِ *all the students study.*



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47. THE USE OF ***KULLUN*** (2)

٤٧) حُكْمُ كُلّ (٢)

يَعْرِفُ كلَّ الطُّلابِ *he knows all the students.*

يَتَكَلَّمُ مَعَ كلِّ الطُّلابِ *he speak with all the students.*

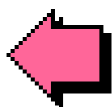
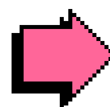
b) When the substantive is put first, كُلّ is placed after it and agrees with it. However, it must be annexated to a pronominal suffix agreeing with the leading substantive, e.g.

يَدْرُسُ كلُّ الطُّلابِ كُلُّهُمْ *all the students study (all of them).*

يَعْرِفُ الطُّلابَ كُلَّهُمْ *he knows all the students (all of them).*

يَتَكَلَّمُ مَعَ الطُّلابِ كُلِّهِمْ *he speaks with all the students (all of them).*

(See also Chap. 114).


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48. THE USE OF *KILĀ* AND *KILTĀ*

٤٨) حُكْمُ كِلا وكِلْتَا

كِلا for masculine and كِلْتَا feminine, ***both, a pair***. They are always used annexated to a dual, a pronoun or a definite noun in the genitive.

1) If annexated to a noun, they do not decline, e.g.

Nom. يَدْرُسُ كِلا الطَّالِبَيْنِ *both students study.*

Acc. أَعْرِفُ كِلا الطَّالِبَيْنِ *I know both students.*

Gen. أَتَكَلَّمُ مَعَ كِلا الطَّالِبَيْنِ *I speak with both students.*

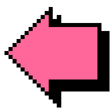
2) If annexated to a pronoun, they decline as the dual, e.g.

Nom. يَتَكَلَّمُ الطَّالِبَانِ كِلاهُمَا *both students speak.*

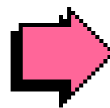
Acc. أَعْرِفُ الطَّالِبَيْنِ كِلَيْهِمَا *I know both students.*

Gen. أَتَكَلَّمُ مَعَ الطَّالِبَيْنِ كِلَيْهِمَا *I speak with both students.*

(See also Chap. 114).



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49. THE USE OF *BAʿḌUN, BIḌʿUN* AND *BIḌʿATUN*

٤٩) حُكْمُ بَعْضٌ وبِضْعٌ وَبِضْعَةٌ

1) بَعْضٌ ***a part, a portion, some, a few, a little of*** takes a definite noun in the genitive, mostly in the plural, e.g.

بَعْضُ الطُّلابِ *some* or *a few students.*

It can also used sometimes in the singular, e.g.

إِنَّ بَعْضَ الشَّرِّ أَهْوَنُ مِنْ بَعْضٍ *to choose the lesser of the two evils.*

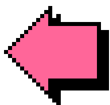
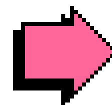
بَعْضٌ may be reflexive and reciprocal, having the meaning of *each other*, where it is used twice, playing, at the same time, the role of a subject and a direct or indirect object. The first بَعْضٌ must always be appended to a pronominal suffix, e.g.

يُحِبُّ الطُّلابُ بَعْضُهُمْ بَعْضاً *the students (masc.) like each other.*

يَتَكَلَّمُ بَعْضُهُمْ مَعَ بَعْضٍ *they speak with each other.*

If the verb بَعْضٌ governs precedes it immediately, it should be masculine singular, no matter what the noun it represents is, e.g.

يُحِبُّ بَعْضُهُنَّ بَعْضاً *they* (fem.) *like each other.*

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49. THE USE OF *BAعDUN, BIDعUN* AND *BIDعATUN* (2)
٤٩) حُكْمُ بَعْضٌ وَبِضْعٌ وَبِضْعَةٌ (٢)

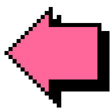
2) بِضْعَةٌ , بَعْضُ ***some, a few, several*** are construed like the numbers from 3 to 10 which they represent. Generally, their gender is reversed; however, the masculine form بِضْعُ may be used for both genders, when unaccompanied by another number and signifying from 3 to 10, e.g.

بِضْعُ رِجَالٍ *a few men;* بِضْعُ نِسَاءٍ *a few women.*

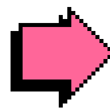
But

بِضْعَةَ عَشَرَ رَجُلاً *some ten men.*

بِضْعَ عَشْرَةَ إِمْرَأَةً *some ten women.*



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50. THE USE OF *'AḤADUN* AND *'IḤDĀ*

٥٠) حُكْمُ أَحَدٌ وَإِحْدَى

أَحَدٌ وَإِحْدَى ***one, someone, somebody***.

1) أَحَدٌ masc. is used like وَاحِدٌ ; but the latter is more commonly used as an adjective, e.g.

رَجُلٌ وَاحِدٌ *a single man, one man;*

the former is used as a substantive, and takes a definite noun in the genitive, e.g.

أَحَدُ الطُّلاب *one of the students.*

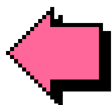
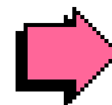
أَحَدُهُمْ *one of them.*

أَحَدٌ may be used either positively, meaning *someone*, *somebody, anyone*, e.g.

هَلْ يَسْكُنُ أَحَدٌ في هَذَا الْمَنْزِل ؟ *does anyone live in this house?*

أُرِيدُ أَنْ أَتَكَلَّمَ مَعَ أَحَدٍ *I want to speak with someone,*

or negatively, e.g.

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50. THE USE OF *'AḤADUN* AND *'IḤDĀ* (2)

٥٠) حُكْمُ أَحَدٌ وإِحْدَى (٢)

لا أَحَدَ فِي الْمَنْزِلِ *there is no one in the house.*

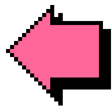
لا أَعْرِفُ أَحَداً فِي هَذِهِ الْمَدِينَةِ *I do not know anyone in this town.*

2) إِحْدَى fem. is used like وَاحِدَةٌ and treated the same as أَحَدٌ , except that it does not decline but remains the same in all the cases, e.g.

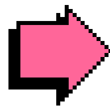
تَتَكَلَّمُ إِحْدَى الطَّالِبَاتِ *one of the students (fem.) speaks.*

أَعْرِفُ إِحْدَى الطَّالِبَاتِ *I know one of the students.*

أَتَكَلَّمُ مَع إِحْدَى الطَّالِبَاتِ *I speak with one of the students.*



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51. THE USE OF *NAFSUN*

٥١) حُكْمُ نَفْسٌ

نَفْسٌ ***the same***, may precede or follow the noun. Here we deal with it only when it precedes the noun (See Chap. 114).

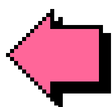
As regards gender, it is used invariably when annexated to a noun. However, it declines as if it were the leading substantive. The following noun may be singular or plural. But it must be definite, and put in the genitive, e.g.

Nom. نَفْسُ الطَّالِبِ/الطُّلابِ/الطَّالِبَةِ/الطَّالِبَاتِ

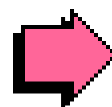
Acc. نَفْسَ الطَّالِبِ/الطُّلابِ/الطَّالِبَةِ/الطَّالِبَاتِ

Gen. نَفْسِ الطَّالِبِ/الطُّلابِ/الطَّالِبَةِ/الطَّالِبَاتِ

The same student(s) masc. and fem.



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52. THE USE OF *KAṮIRUN* AND *QALĪLUN*

٥٢) حُكْمُ كَثِيرٌ وقَلِيلٌ

كَثِيرٌ وقَلِيلٌ ***kaṯirun*** and ***qalīlun*** are used:

1) as **adverbs**, invariably, e.g.

يَعْمَلُ كَثِيراً ويَتَكَلَّمُ قَلِيلاً *he works a lot and speaks very little.*

2) as **nouns** followed by the leading substantive which must be plural, definite, and in the dative. They are joined to it by means of the preposition مِنْ .

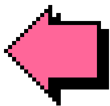
As regards gender, they are invariable. However, they decline as if they were the leading substantive which follows in the dative, after مِنْ , e.g.

Nom. كَثِيرٌ/قَلِيلٌ مِنَ الطُّلابِ/الطَّالِبَاتِ

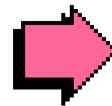
Acc. كَثِيراً/قَلِيلاً مِنَ الطُّلابِ/الطَّالِبَاتِ

Dat. كَثِيرٍ/قَلِيلٍ مِنَ الطُّلابِ/الطَّالِبَاتِ

many/less students, masc. and fem.



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53. THE WRITING OF *HAMZA*

٥٣) كِتَابَةُ الْهَمْزَةِ

كِتَابَةُ الْهَمْزَةِ **the Writing of *hamza.*** The rules for the writing of *hamza* are as follows:

1) At the beginning of a word.

a) It is written on *'alif,* if it has *fatḥa or ḍamma* as a vowel;

b) it is written under *'alif,* if it has *kasra* as a vowel, e.g.

أَبٌ *a father;* أُمٌّ *a mother;* إِنْسَانٌ *man.*

2) In the middle of a word.

a) Preceded by a lengthening letter *'alif.*

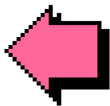
(i) it is written on the line, if it has *fatḥa* as a vowel;

(ii) it is written on *wāw*, if it has *ḍamma* as a vowel;

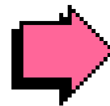
(iii) it is written on *yā'* (without the two dots), if it has *kasra* as a vowel, e.g.

تَسَاءَلَ *to ask oneself;* تَفَاؤُلٌ *optimism;* دَائِماً *always.*

b) Not preceded by any lengthening letter.



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53. THE WRITING OF *HAMZA* (2)

٥٣) كِتَابَةُ الْهَمْزَةِ (٢)

(i) it is written on ***yā'***, if one of the two vowels (the one ***hamza*** has and the other preceding) is ***kasra***, and the other is ***ḍamma***, ***fatḥa*** or ***sukūn***, e.g.

بِئْرٌ *a well;* فِئَةٌ *a group;* سُئِلَ *to be asked.*

(ii) it is written on ***wāw***, if one of the two vowels is ***ḍamma*** and the other is ***fatḥa*** or ***sukūn***, e.g.

سُؤَالٌ *a question;* مَسْؤُولٌ *responsible.*

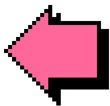
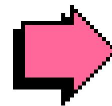
(iii) it is written on ***'alif***, if both vowels are ***fatḥa***, or one is ***fatḥa***, and the other is ***sukūn***, e.g.

سَأَلَ *to ask;* مَسْأَلَةٌ *a question.*

3) At the end of a word.

a) Preceded by a lengthening ***'alif***, ***wāw*** or ***yā'***, it is written on the line, e.g.

مَاءٌ *water;* هُدُوءٌ *quiet;* بَطِيءٌ *slow.*

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53. THE WRITING OF *HAMZA* (3)
٥٣) كِتَابَةُ الْهَمْزَةِ (٣)

b) Not preceded by a lengthening letter.

(i) it is written on *'alif*, if it is preceded by ***fatḥa***;

(ii) it is written on ***wāw***, if it is preceded by ***ḍamma***;

(iii) it is written on ***yā'***, if it is preceded by ***kasra***, e.g.

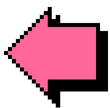
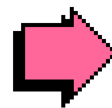
نَبَأ *news;* تَنَبُّؤٌ *prediction;* مُخْطِئٌ *to be wrong.*

c) Preceded by ***sukūn***, it is written on the line, e.g.

جُزْءٌ *a part;* شَيْءٌ *a thing.*

Note that if the preceding letter is a ***yā'*** and ***hamza*** has ***tanwīn***, it is written on ***yā'*** and ***tanwīn*** is written on ***'alif***, e.g.

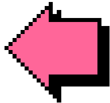
شَيْئاً فَشَيْئاً *bit by bit, little by little.*


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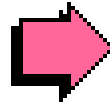
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54. Tme - Hours – ٥٤) الوقت – الساعة

اَلأعْدَادُ الأصعلِيَّةُ Cardinal numbers			اَلأعْدَادُ التَّرْتِيبِيَّةُ Ordinal numbers		اَلْوَقْتُ – السَّاعَةُ Time - Hours	
واحِدٌ	١	1	أَوَّلُ	1st	اَلْوَاحِدَةُ	1 o'clock
إثْنَان	٢	2	ثَاني	2nd	اَلثَّانِيَةُ	2 o'clock
ثَلاثَةٌ	٣	3	ثَالِثٌ	3rd	اَلثَّالِثَةُ	3 o'clock
أَرْبَعَةٌ	٤	4	رَابِعٌ	4th	اَلرَّابِعَةُ	4 o'clock
خَمْسَةٌ	٥	5	خَامِسٌ	5th	اَلْخَامِسَةُ	5 o'clock
سِتَّةٌ	٦	6	سَادِسٌ	6th	اَلسَّادِسَةُ	6 o'clock
سَبْعَةٌ	٧	7	سَابِعٌ	7th	اَلسَّابِعَةُ	7 o'clock
ثَمَانيَةٌ	٨	8	ثَامِنٌ	8th	اَلثَّامِنَةُ	8 o'clock
تِسْعَةٌ	٩	9	تَاسِعٌ	9th	اَلتَّاسِعَةُ	9 o'clock
عَشَرَةٌ	١٠	10	عَاشِرٌ	10th	اَلْعَاشِرَةُ	10 o'clock
عِشْرُونَ	٢٠	20	حَادِيَ عَشَرَ	11th	اَلْحَادِيَةَ عَشْرَةَ	11 o'clock
ثَلاثُونَ	٣٠	30	ثَاَانيَ عَشَرَ	12th	اَلثَّانِيَةَ عَشْرَةَ	12 o'clock
أَرْبَعُونَ	٤٠	40				
مائَةٌ	١٠٠	100				
أَلْفُ	١٠٠٠	1000				



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55. *'IḎA* AND *LAW*
٥٥) إِذَا وَ لَوْ

إِذَا and لَوْ *if* are mostly used not as jussive, but only as conditional particles.

1) إِذَا The verb immediately following إِذَا is used in the past tense, i.e. perfect, to mean the future. The second verb is used in the present-future, i.e. imperfect, e.g.

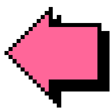
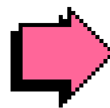
إِذَا سَافَرْتُ أَكْتُبُ إِلَيْكَ *if I travel, I will write to you.*

إِذَا دَرَسْتَ هَذِهِ اللُّغَةَ بِجِدٍّ تَتَعَلَّمُهَا *if you study this language earnestly, you will learn it.*

2) لَوْ. With لَوْ both tenses, perfect and imperfect, can be used. However, when the verbs are used in the perfect, لَ is prefixed to the second verb, or to مَا, *negative particle,* if the verb is negative, e.g.

لَوْ أَتَكَلَّمُ أُخْطِئُ *if I speak, I will make mistakes.*

لَوْلا أَتَكَلَّمُ لا أُخْطِئُ *if I do not speak, I will not make mistakes.*


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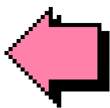
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55. *'IDA* AND *LAW* (2)

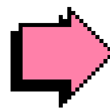
٥٥) إِذَا وَلَوْ (٢)

لَوْ سَافَرْتُ لَكَتَبْتُ إِلَيْكَ *had I travelled, I would have written to you.*

لَوْ لَمْ أَفْعَلْ شَيْئاً لَمَا أَخْطَأْتُ عَلَى الإِطْلاقِ *had I not done anything, I would not have made any mistake at all.*



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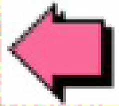
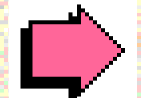
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تمارين قواعد اللغة العربية

Arabic Grammar Exercises
Based on the Textbook:

Abdallah Nacereddine. *A New Approach to Teaching Arabic Grammar.* Bloomington, IN: AuthorHouse, 2009.

www.a-nacereddine.com

HOW TO USE THE EXERCISES

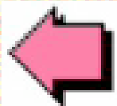
To do the exercise, click on a box.

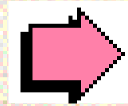
If you reply is correct,

a tick will appear in the box.

If not, click on Grammar,

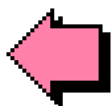
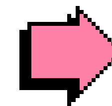
check the rule, and try again.





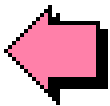
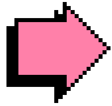
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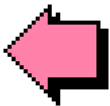
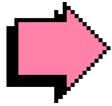
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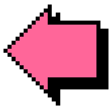
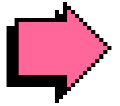
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1. The Separate personal pronouns - الضمائر المنفصلة

1) ---------- معلمة.

☐ هي ☐ هو ☐ هذا ☐ أنتَ

2) أنا ----------- .

درس باب ☐ تلميذ(ة) مفتاح

3) ---------- معلم .

☐ هي ☐ أنتَ ☐ هذه ☐ أنتِ

4) هو ----------- .

☐ تلميذة ☐ ولد ☐ بنت ☐ معلمة

5) ---------- معلمون .

☐ هم ☐ هما ☐ أنتن ☐ هن

6) أنتم ---------- .

☐ طالبان ☐ طالبات ☐ طلاب ☐ بنات

7) ---------- تلاميذ .

☐ نحن ☐ أنا ☐ هو ☐ أنتَ

8) أنتن ---------- .

☐ تلاميذ ☐ معلمات ☐ طلاب ☐ أولاد

2. The Affixed personal pronouns - الضمائر المتصلة

1) تجلس البنت مع معلمتـ----------- .

☐ ي ☐ ها ☐ كَ ☐ ه

2) ----------درسي .

تكتب ☐ أكتب يكتب تكتبين

3) تفتح ----------- .

☐ فصله ☐ فصلكَ ☐ فصلكِ ☐ فصلي

4) تتكلمين مع ----------- .

☐ صديقي ☐ صديقه ☐ صديقكِ ☐ صديقها

5) ----------- مع صديقي .

☐ تكلمْتَ ☐ تكلمْتِ ☐ تكلمْتُ ☐ تكلمَتْ

6) ----------- لغتكم .

☐ تعلمتن ☐ تعلمتم ☐ تعلموا ☐ تعلمنا

7) ----------- درسها .

☐ كتب ☐ كتبَتْ ☐ كتبْتُ ☐ كتبْتَ

8) ----------- كتابهن .

☐ قرأتن ☐ قرأتم ☐ قرأنا ☐ قرأن

5) ---------- مع زميلي .

☐ تتكلم ☐ أتكلم ☐ تتكلمين ☐ يتكلم

6) ---------- على كرسيكِ .

☐ تجلس ☐ أجلس ☐ تجلسين ☐ يجلس

7) ---------- مكتبنا .

☐ نفتح ☐ تفتحون ☐ تفتحن ☐ يفتحون

8) ---------- كتابكن .

☐ تقرأن ☐ يقرأن ☐ يقرؤون ☐ تقرؤون

1) ------------درسكَ.

☐ اكتبي ☐ اكتبا ☐ اكتبْ ☐ اكتبوا

2) ------------لغتكما .

☐ تعلما ☐ تعلمن ☐ تعلموا ☐ تعلمي

3) ------------ في مكتبكِ .

☐ اعملوا ☐ اعملا ☐ اعملي ☐ اعملن

4) ------------مع أمكن .

☐ تكلم ☐ تكلمن ☐ تكلموا ☐ تلكما

6. The Subject - الفاعل

1) يدرس ---------- .

☐ الطالبِ ☐ طالبُ ☐ الطالبُ ☐ الطالبَ

2) يتكلم ---------- مع أمهما .

☐ الولدان ☐ الولدين ☐ الولد ☐ الأولاد

3) تكتب ---------- .

☐ التلميذاتُ التلميذةَ التلميذاتِ تلميذاتُ

4) يعمل ---------- في مكاتبهم .

☐ الموظفين ☐ المظفان ☐ الموظفون ☐ الموظف

7. The Direct object - المفعول به

1) يفتح الولد ----------- .

☐ بابِ ☐ الباباً ☐ البابَ ☐ البابُ

2) يسأل المعلم ---------- عن زميلهما

☐ الطالبين ☐ الطالبات ☐ الطلاب ☐ الطالب

3) تحب الأم ----------- .

☐ بناتَها ☐ بنتُها ☐ بنتِها ☐ بناتِها

4) هل تعرفون ----------الجدد ؟

☐ المعلمون ☐ المعلمين ☐ المعلم ☐ المعلمان

8. The Indirect object - المجرور

1) هناك طلاب في ----------- .

☐ الفصلُ ☐ الفصلِ ☐ فصلِ ☐ الفصلَ

2) تتكلم المعلمة مع ----------- .

☐ الوالدين وبناتِهما ☐ الوالدين وبناتُهما ☐ الوالدان وبناتِهما ☐ الوالدين وبناتَهما

3) نجلس مع ----------- .

☐ المعلمون والطلابِ ☐ المعلمون والطلابُ ☐ المعلمين والطلابُ ☐ المعلمين والطلابِ

4) ندرس في ----------- جديدة .

☐ مدرسةٍ ☐ المدرسةِ ☐ مدرسةٌ ☐ مدرسةَ

9. the Annexation - الإضافة

1) هذا ---------- الفصل .

☐ بابُ ☐ بابَ ☐ بابٌ ☐ البابُ

2) يتكلم المعلم مع ---------- التلميذ .

☐ والدين ☐ والدي ☐ الوالدان ☐ الوالدين

3) هي بنت ---------- .

المعلمةُ المعلمةَ معلمةِ ☐ المعلمةِ

4) تجلسين مع ---------- .

☐ صديقتِك ☐ صديقتُك ☐ الصديقتَك ☐ الصديقتِك

1) ---------- الآنسة زميلتي في العمل .

☐ ذلك ☐ هذه ☐ هذا ☐ هذيه

2) ---------- المعلم جديد .

هذه ☐ تلك ☐ ذلك ☐ هذ

3) هل قرأت كل ---------- الكتب ؟

هؤلاء ☐ هذا ☐ ذلك ☐ هذه

4) من هما ---------- السيدان ؟

☐ ذانك ☐ هاتان ☐ هذين ☐ أولئك

11. The Relative pronouns - اسم الموصول

1) أعرف الطالب ---------- يدرس هنا .

☐ التي ☐ اللذي ☐ الذي ☐ الذين

2) أعرف البنتين ---------- أتكلم معهما .

☐ اللتان ☐ اللتين ☐ الذين ☐ اللاتي

3) نحب اللغات ---------- ندرسها .

☐ الذين ☐ التي ☐ اللاتي ☐ اللذان

4) من هم الطلاب --------- يدرسون هنا ؟

☐ اللذين ☐ اللذان ☐ الذين ☐ اللتان

12. The Subjunctive - المنصوب

1) أريد أن ---------- معك قليلا .

☐ أتكلمَ ☐ أتكلمْ ☐ أتكلمُ ☐ تلكمَ

2) تفضلين أن ---------- بالطائرة .

☐ تسافرين ☐ تسافري ☐ تسافرَ ☐ تسافرُ

3) أود أن ---------- إلى تناول طعام الغداء معى .

☐ أدعُوك ☐ أدعَك ☐ أدعُوَك ☐ أدعُك

4) لماذا تريدين أن ---------- هذا الكتاب ؟

☐ تشتري ☐ تشتريَ ☐ تشترَ ☐ تشترين

13. The Jussive - المجزوم

1) لم ---------- أمس إلى المكتب .

☐ أذهبْ ☐ أذهبُ ☐ أذهب ☐ ذهبت

2) لم ---------- الفستان بعد إلى أمك.

☐ تشترْ ☐ تشترين ☐ تشتري ☐ اشتريتَ

3) لم ---------- صديقنا منذ مدة طويلة .

☐ نرى ☐ نريْ ☐ رأينا ☐ نرَ

4) لم ----------قَطُّ (أبدا) .

☐ ننساك ☐ ننسى ك ☐ ننسك ☐ نسيناك

14. 'Inna' & its sisters - إن وأخواتها

1) إن ---------- بارد جدا اليوم .

☐ الطقسُ ☐ طقساً ☐ طقسٌ ☐ الطقسَ

2) لعل الموظف ---------- مشغول .

☐ الجديدَ ☐ جديدٌ ☐ الجديدُ ☐ جديداً

3) كأن ---------- توأمان .

☐ هذان الطفلان ☐ هذين الطفلان ☐ هذين الطفلين ☐ هذان الطفلين

4) إن السلام والأمن ---------- مهددان .

☐ العالميان ☐ عالميان ☐ العالميين ☐ عالميين

15. ‘Kana’ & its sisters - كان وأخواتها

1) كان الجوُّ ---------- جدا أمس .

☐ بارداً ☐ باردً ☐ باردٌ ☐ باردٍ

2) صارت الأمهات ---------- اليوم لأنه عيدهن .

☐ مسرورةً ☐ مسروراتُ ☐ مسروراتاً ☐ مسروراتٍ

3) مازالت هذه السيارات ---------- .

☐ جديدةً ☐ جديدةٍ ☐ جديداتاً ☐ جديداتٍ

4) ليست هذه اللغة ---------- صعبة .

☐ الأجنبيةُ ☐ لأجنبيةَ ☐ أجنبيةً ☐ أجنبيةٌ

16. The Cardinal numbers - الأعداد الأصلية

1) أعمل خمسة ---------- في الأسبوع .

☐ يومٌ ☐ أياماً ☐ يوماً ☐ أيامٍ

2) أتكلم ---------- لغات أجنبية .

☐ ثلاثةَ ☐ ثلاثَ ☐ ثلاثةً ☐ ثلاثاً

3) يوجد في هذه العمارة ---------- شقة .

☐ خمسة عشر ☐ خمس عشرة ☐ خمس عشر ☐ خمسة عشرة

4) يدرس في هذه المدرسة مائة ---------- .

☐ طلابٍ وطالباتٍ ☐ طلابٌ وطالباتٌ ☐ طالبٍ وطالبةٍ ☐ طالباً وطالبةً

17. The Ordinal numbers - الأعداد الترتيبية

1) أسافر في ----------- من هذا الشهر .

☐ الخامس ☐ الخمسة ☐ الخامسة ☐ الخميس

2) أبدأ العمل في ----------- صباحا .

☐ الثامن ☐ الثامنة ☐ الثمانية ☐ الثمنة

3) هذه هي ----------- مرة أراه فيها .

☐ أولى ☐ الأولى ☐ الأول ☐ أول

4) أتغدى في الساعة ----------- .

☐ الثانيةِ عشرةِ ☐ الثانيَ عشرَ ☐ الثانيةِ عشَر ☐ الثانيةَ عشرةَ

18. The Agreement of the Adjective - مطابقة النعت

1) أسكن في منزل ----------- .

☐ جميلٍ ☐ الجميلِ ☐ جميلاً ☐ جميلٌ

2) يعرف الطلاب معلمةَ المدرسة ----------- .

☐ الجديدَ ☐ جديداً ☐ الجديدةَ ☐ جديدةٍ

3) نعرف هؤلاء المعلمات ----------- .

☐ الجديداتِ ☐ الجديداتَ ☐ الجديدة ☐ جديدةً

4) يتعلم الموظفون لغات ----------- .

☐ أجنبياتاً ☐ أجنبيةٍ ☐ أجنبياتٍ ☐ أجنبيةً

1) البنت ---------- من أختها .

☐ أجملةُ ☐ أجملةٌ ☐ أجملُ ☐ أجملٌ

2) الصغار ---------- من الكبار .

☐ أنشطُ ☐ أنشطٌ ☐ أنشطون ☐ أنشاطٌ

3) تحب الأم بنتيها ---------- .

☐ الكبريين ☐ أكبرين ☐ الكبرتين ☐ أكبرتين

4) الأمم المتحدة هي ----------في العالم .

☐ أكبر منظمةً ☐ أكبر المنظمةِ ☐ أكبر منظمةٍ ☐ أكبر منظمةٌ

20. The Agreement of the verb - مطابقة الفعل

1) ---------- المعلمون إلى الفصل ---------- .

☐ يدخل ويجلس ☐ يدخل ويجلسون ☐ يدخلون ويجلسون ☐ يدخلون ويجلس

2) ---------- الطالبات ---------- .

☐ تدرس وتعمل ☐ يدرسن ويعملن ☐ تدرس ويعملن ☐ يدرسن وتعمل

3) ---------- الطالبان ---------- درسهما .

☐ يجلس ويكتبان ☐ يجلسان ويكتبان ☐ يجلس ويكتب ☐ يجلسان ويكتب

4) ---------- الكلاب .

☐ ينبح ☐ تنبح ☐ ينبحون ☐ ينبحن

1) ---------- زميله في العمل طبيب .

☐ أخَا ☐ أخُو ☐ أخٌ ☐ أخٌّ

2) أعرف ---------- جيدا .

☐ أبَاه ☐ أبَهُ ☐ الأبَه ☐ الأبَاه

3) يتكلم المعلم مع ---------- تلميذه .

☐ أبِ ☐ أبِي ☐ الأبِ ☐ أبٍ

4) ---------- طبيبة .

☐ أمُّوه ☐ الأمُّه ☐ أمَّه ☐ أمُّه

22. The Adverb of time - ظرف الزمان

1) الطقس بارد جدا ---------- .

☐ هذا الصباحُ ☐ هذا الصباحِ ☐ هذا الصباحَ ☐ هذا صباحاً

2) مكتب البريد مفتوح ---------- .

☐ صباحُ يومِ السبتِ ☐ صباحَ يومِ السبتِ ☐ صباحَ يومَ السبتِ ☐ صباحَ يومَ السبتَ

3) تشرق الشمس ---------- .

☐ كُلَّ يومٍ ☐ كلُّ يومٍ ☐ كُلِّ يومٍ ☐ كلَّ يوماً

4) أنتهي من العمل في الساعة السادسة ---------- .

☐ مساءٌ ☐ مساءً ☐ في المساءِ ☐ المساءَ

23. The Adverb of place - ظرف المكان

1) لو كنت ------------ لا أفعل ذلك .

☐ مكانَك ☐ مكانُك ☐ مكنَك ☐ مكانِك

2) أنظر ------------ .

☐ يمينٌ وشمالٌ ☐ يمينٍ وشمالٍ ☐ يميناً وشمالاً ☐ يميناً وشمالٌ

3) هذا الكاتب معروف ------------ .

☐ شرقاً وغربٍ ☐ شرقاً وغرباً ☐ شرقٌ وغربٌ ☐ شرقٍ وغربٍ

4) يصل بعض الموظفون إلى المكتب ------------ .

☐ قبلَ الوقتِ ☐ قبلَ الوقتَ ☐ قبلُ الوقتِ ☐ قبلُ الوقتُ

24. The Adverb of manner - الحال

1) لا تترك الباب ---------- عندما تخرج .

☐ المفتوحَ ☐ مفتوحٌ ☐ المفتوحُ ☐ مفتوحاً

2) لماذا تنامين ---------- .

☐ واقفاً ☐ واقفةً ☐ واقفةٌ ☐ واقفُ

3) يعود العمال إلى المنزل ---------- مساء.

☐ متعبين ☐ متعبون ☐ المتعبون ☐ المتعبين

4) تسافرن ---------- أليس كذلك ؟

☐ مسروراتُ ☐ مسروراتاً ☐ مسروراتٍ ☐ مسرورةً

25. The Specificative - التمييز

1) آسيا أكثر ---------- من أوروبا .

☐ سكاناً ☐ سكانٌ ☐ سكانٍ ☐ السكانُ

2) كم ---------- لك ؟

☐ ولدٌ ☐ أولاداً ☐ ولداً ☐ أولادٌ

3) اشتريت رطلا ---------- .

☐ لحمٍ ☐ لحماً ☐ لحمٌ ☐ اللحمُ

4) عمر ابنه ثلاث وعشرون ---------- .

☐ سنواتٌ ☐ سنةٌ ☐ سنةً ☐ سنواتٍ

26. The Active participle - اسم الفاعل

1) من هو ---------- هذا التقرير .

☐ كاتب ☐ مكتب ☐ مكتوب ☐ كتاب

2) أأنت هي ----------لهذا المؤتمر ؟

☐ المنظَّمَةُ ☐ المنظِّمَةُ ☐ النظام ☐ التنظيم

3) هل أنتم ---------- في الاجتماع ؟

☐ مشترَكون ☐ مشترِكون ☐ اشتراكيون ☐ شركاء

4) ما هي الدول ---------- للأمم المتحدة ؟

☐ المؤسِّسات ☐ المؤسَّسات ☐ المؤسَّسَة ☐ المؤسِّسَةُ

27. The Passive participle - اسم المفعول

1) ليس هذا المنزل ----------- الآن .

☐ ساكناً ☐ مسكوناً ☐ مسكناً ☐ مسكيناً

2) هذه السيدة ------------ جدا .

☐ منظَّمَةٌ ☐ النظام ☐ منظِّمَةٌ ☐ تنظيم

3) إنها كاتبة ----------- عليها .

☐ معتمدة ☐ المعتمدة ☐ معتمد ☐ المعتمد

4) هم رجال ----------- بهم .

☐ موثوق ☐ موثوقون ☐ موثوقة ☐ الموثوقون

28. The Noun of instrument - اسم الآلة

1) أفتح الباب بـ ---------- .

☐ مفتوح ☐ مفتاح ☐ فتاحة ☐ فاتحة

2) أفتح العلبة بـ ---------- .

☐ مفتوح ☐ مفتاح ☐ فتاحة ☐ فاتحة

3) أصعد إلى الدور الخامس في ---------- .

☐ مُصعد ☐ مَصعد ☐ مِصعد ☐ صعود

4) أكنس ب ---------- .

☐ مِكنسة ☐ كناس ☐ كنيسة ☐ كنيس

29. The Diptote - الممنوع من الصرف

1) أكتب بقلم ----------- على ورقة ------------ .

☐ أسودَ /بيضاءَ ☐ أسودٍ/بيضاءٍ ☐ أسوداً /بيضاءً ☐ أسودَ /بيضاءِ

2) نأكل أحيانا في ----------- شرقية .

☐ مطاعمِ ☐ المطاعمِ ☐ مطاعمَ ☐ المطاعمَ

3) سأسافر هذه السنة إلى ----------- .

☐ الرباطَ وعمانَ ☐ الرباطِ وعمانِ ☐ الرباطِ وعمانَ ☐ الرباطَ وعمانِ

4) يعملون في ----------- البريد .

☐ مكاتبِ ☐ مكاتبَ ☐ المكاتبَ ☐ المكاتبِ

30. Complement of cause - المفعول لأجله

1) لا يلعب الطفل مع الكلب ----------- منه .

☐ خوفٌ ☐ خوفٍ ☐ خوفاً ☐ الخوفَ

2) ندرس العربية ----------- في التكلم بها .

☐ رغبةٌ ☐ رغبةً ☐ رغبةٍ ☐ الرغبةُ

3) يتظاهر الشعب ----------- ضد الحكومة .

☐ احتجاجٌ ☐ احتجاجاً ☐ احتجاجٍ ☐ الاحتجاجُ

4) أركب الطائرة بدلا من القطار ----------- للوقت .

☐ كسبٌ ☐ كسبٍ ☐ الكسبَ ☐ كسباً

31. The Absolute object - - المفعول المطلق

1) أقيم في هذا البد ---------- دائمة .

☐ إقامةٌ ☐ إقامةً ☐ إقامةٍ ☐ الإقامةَ

2) يستقبل صديقه ---------- حاراً .

☐ استقبالا ☐ استقبالٌ ☐ استقبالٍ ☐ الاستقبالِ

3) يمكن الاعتماد عليه ---------- كليا .

☐ الاعتمادَ ☐ اعتمادٌ ☐ اعتماداً ☐ اعتمادٍ

4) أعرفه ---------- شخصية .

☐ معرفةٌ ☐ معرفةً ☐ معرفةٍ ☐ المعرفةُ

32. The Concomitate object - المفعول معه

1) تعمل الممرضات ---------- .

☐ والليلَ ☐ وليلاً ☐ والليلُ ☐ وليلٌ

2) أتجول ---------- .

☐ والبحيرةُ ☐ والبحيرةَ ☐ وبحيرةٌ ☐ وبحيرةٍ

3) يسافر الأولاد ---------- .

☐ ووالداهم ☐ ووالدينهم ☐ ووالديهم ☐ والوالدانهم

4) لا يذهب الموظف ---------- في المكتب في العطلة .

☐ وزميلَه ☐ وزميلُه ☐ وزميلِه ☐ وزملائِه

33. The Vocative - المنادى

1) يا ---------- ما معنى هذه الكلمة ؟

☐ معلمٌ ☐ معلمَ ☐ معلماً ☐ المعلمُ

2) صباح الخير، يا ---------- المدرسة.

☐ مديرٌ ☐ مدِيرَ ☐ مدِيراً ☐ المديرُ

3) التدخين ممنوع هنا، يا ---------- .

☐ مدخنٌ سكارةٌ ☐ مدخنٍ سكارةٍ ☐ مدخنا سكارةٌ ☐ مدخناً سكارةً

4) يا ---------- احجز تذكرتك مسبقا .

☐ مسافرٌ ☐ مسافراً ☐ مسافرٍ ☐ المسافرُ

34. The Exception - الاستثناء

1) عاد الموظفون إلى عملهم إلا ----------- .

☐ واحدٌ ☐ واحداً ☐ واحدٍ ☐ الواحدُ

2) ما عاد الموظفون إلى عملهم إلا ----------- .

☐ واحدٌ ☐ واحداً ☐ واحدٍ ☐ الواحدُ

3) ما عاد إلى عملهم إلا ----------- .

☐ واحدٌ ☐ واحداً ☐ واحدٍ ☐ الواحدُ

4) لا أعرف من الموظفين إلا ----------- .

☐ واحدٌ ☐ واحداً ☐ واحدٍ ☐ الواحدُ

35. ‘*La’* that denies the whole genus - لا النافية للجنس

1) لا ---------- تحت الشمس .

☐ جديدٌ ☐ جديدَ ☐ جديداً ☐ جديدُ

2) لا شيء ---------- .

☐ مهمٌّ ☐ مهمُ ☐ مهمّاً ☐ مهمَّ

3) لا ---------- في المدرسة .

☐ معلماتٍ معلماتٍ ☐ معلماتَ ☐ معماتاً

3) لا شيء ---------- رخيص.

☐ ثمينٍ ☐ ثميناً ☐ ثمينٌ ☐ ثمينَ

36.The Exclamative - التعجب

1) ما ---------- الطقس هذه الأيام !

☐ أبردُ ☐ أبردَ ☐ أبردِ ☐ بارد

2) ما أطول ----------- اليوم !

☐ الدرسِ ☐ الدرسُ ☐ درسٌ ☐ الدرسَ

3) ما أجملَ هؤلاء ---------- !

☐ البناتِ ☐ البناتَ ☐ البناتُ ☐ بناتٌ

4) ما ألطف --------- !

☐ هذان الولدين ☐ هذين الولدين ☐ هذين الولدان ☐ هذان الولدان

37. The Abbreviated - المقصور

1) هذا ----------- جامعي.

☐ مستشفٍ ☐ مستشفيُ ☐ مستشفىُ ☐ مستشفىً

2) أعمل في هذا ----------- .

☐ المبنِي ☐ المبنُى ☐ المبنَى ☐ المبنًى

3) ما ----------- هذه الكلمة ؟

☐ معنَى ☐ معنًى ☐ معنِي ☐ معنَ

4) لهذين الكلمتين معنى ----------- .

☐ واحدٌ ☐ واحداً ☐ واحدٍ ☐ الواحدُ

38. The Defective - المنقوص

1) أبوه ---------- جدا .

☐ محاميٌ ☐ محامٍ ☐ محامٌ ☐ محاماً

2) ليس هذا القميص ---------- .

☐ غاليٌ ☐غالِياً ☐ غالٌ ☐ غالاً

3) أعرف هذا ---------- .

☐ القاضيَ ☐ القاضي ☐ القاضيُ ☐ القاضيِ

4) السماء ----------اليوم .

☐ صافَةٌ ☐ صافِةٌ ☐ صافِيةٌ ☐ صافِيَةٌ

39. The Prolonged - الممدود

1) أشرب ---------- البارد .

☐ الماءُ ☐ الماءَ ☐ الماءِ ☐ ماءً

2) ---------- زرقاء اليوم .

☐ السماءُ ☐ سماءٌ ☐ السماءَ ☐ السماءِ

3) نعمل من الصباح إلى ---------- .

☐ المساءِ ☐ المساءُ ☐ المساءَ ☐ مساءٍ

4) لكل داء ---------- .

☐ دواءٍ ☐ دواءً ☐ دواءٌ ☐ الدواءُ

40. The Specification - الاختصاص

1) نحن ---------- العربية ندرس أكثر من غيرنا .

☐ طلابٌ ☐ طلاباً ☐ طلابُ ☐ طلابَ

2) نحن ---------- التلميذ.

☐ والديْ ☐ والدين ☐ والدا ☐ والدان

3) نحن ---------- نحب عملنا .

☐ المعلمون ☐ المعلمين ☐ المعلمان ☐ معلمين

4) أنتن ---------- لكن عمل كثير.

☐ المعلماتُ ☐ المعلماتَ ☐ معلماتاً ☐ المعلماتِ

41.The Noun of place - اسم المكان

1) نعمل في ----------- .

☐ مكتب ☐ كتاب ☐ كاتب ☐ كتابة

2) يدرس الطلاب صباحا في ----------- اللغة.

☐ مَختبَر ☐ مُختبَر ☐ مُختبِر ☐ مِختبَر

3) هو عربي من ----------- .

☐ الشرق ☐ المشرق ☐ الشرقي ☐ الشروق

4) له صديق عربي من ----------- .

☐ المغرب ☐ الغرب ☐ الغريب ☐ الغروب

42. The Noun of time - اسم الزمان

1) يأكل الصائم عند ----------- .

☐ الغروب ☐ الغرب ☐ الغريب ☐ المغرب

2) تقابلنا في ----------- المحدد .

☐ الموعد ☐ الوعد ☐ الوعيد ☐ الميعاد

3) ----------- مكان يُقام فيه صيفا .

☐ المصيف ☐ الصيف ☐ الصيفي ☐ الصفاء

4) ----------- مكان يُقام فيه شتاء .

☐ الشتاء ☐ المُشتى ☐ المَشتى ☐ الشتوي

43. The Nomina vicic - اسم المرة

1) طرق الباب ----------- .

☐ طَرقةً ☐ طرقةٌ ☐ طرقاً ☐ طرقةٍ

2) دق الهاتف ثلاث ----------- .

☐ دقتان ☐ دقةٌ ☐ دقاتٍ ☐ دقاتُ

3) يخفق القلب ثمانين ----------- في الدقيقة الواحدة.

☐ خفقةً ☐ خفقةٌ ☐ خفقاتٍ ☐ خفقاتُ

4) صرخ الطفل ----------- .

☐ صرختان ☐ صرخةٌ ☐ صرختين ☐ صرخُ

44. The Noun of manner - - اسم الهيئة

1) تنظر هذه المرأة إلى كل الأطفال ----------- أم .

☐ نَظرة ☐ نُظرة ☐ نظرِة ☐ نظر

2) يلعب ----------- القط والفأر.

☐ لِعبة ☐ لِعبةُ ☐ لِعبَ ☐ لَعبةَ

3) يضحك ----------- الطفل .

☐ ضُحكة ☐ ضَحكة ☐ ضحِكة ☐ ضحك

4) استقبله ----------- الأمير.

☐ استقبالِ ☐ استقبالَ ☐ استقبالةِ ☐ استقبالةَ

45. The Connected adjective - - النعت السببي

1) هو ولد ---------- أمه .

☐ موظفة ☐ موظف ☐ وظيفة ☐ توظيف

2) أعرف المرأة ---------- أبناؤها.

☐ متعلم ☐ المتعلم ☐ المتعلمين ☐ متعلمين

3) أتكلم مع الرجل ---------- أبوه .

☐ كريمٍ ☐ كريمٌ ☐ الكريمُ ☐ الكريمِ

4) هؤلاء كتاب ---------- أسمؤهم .

☐ معروفون ☐ معروف ☐ معروفة ☐ معروفات

46. The Use of ‘Masdar’ - حكم المصدر

1) أحب ----------كثيرا .

☐ قراءةً ☐ القراءةَ ☐ قراءةٌ ☐ قرأ

2) أريد ---------- إلى صديقي .

☐ كتابةً رسالةً ☐ الكتابةَ رسالةً ☐ كتابةً الرسالةَ ☐ كتابةَ رسالةٍ

3) يجب علي ---------- إلى مكتب البريد الآن .

☐ الذهابُ ☐ ذهابٌ ☐ ذهاباً ☐ الذهابَ

4) تشكر الأم المعلمة تعليم ابنها ---------- .

☐ عربيةً ☐ العربيةِ ☐ عربيةٍ ☐ العربية

47. The Use of ‘kullu’ - حكم كل

1) يكتب كلُّ ----------- درسه .

☐ ولدٌ ☐ ولدٍ ☐ الولدُ ☐ الولدِ

2) يحب كل ----------- اللغة التي يدرسونها .

☐ طلابٌ ☐ الطلابُ ☐ طلابٍ ☐ الطلابِ

3) قرأت كلَّ ----------- .

☐ الكتابِ ☐ الكتابَ ☐ الكتابُ ☐ كتابُ

4) ليس الموظفون ----------- من بلد واحد .

☐ كلٌّ ☐ كلُّهم ☐ كله ☐ كلكم

48. Use of 'kila' & 'kilta' - حكم كلا و كلتا

1) وصل ----------- .

☐ كلا القطاران ☐ كلا القطارين ☐ كلي القطاران ☐ كلي القطارين

2) أعرف ----------- .

☐ كلي الرجلين ☐ كلا الرجلين ☐ كلا الرجلان ☐ كلي الرجلان

3) أتكلم مع المرأتين ----------- .

☐ كلتاهما ☐ كلاهما ☐ كلتيهما ☐ كلتاهما

4) تدرس -----------في هذه المدرسة .

☐ كلتا البتين ☐ كلتا البتان ☐ كلتي البتان ☐ كلتي البتين

49. Use of ‘ba’dhu’ - حكم بعض

1) يعرف ---------- الناس في هذ المدينة .

☐ بعضٍ ☐ بعضٌ ☐ بعضُ ☐ بعضَ

2) يعرفه ---------- الناس في هذ المدينة .

☐ بعضٍ ☐ بعضٌ ☐ بعضُ ☐ بعضَ

3) ---------- بعضنا بعضا.

☐ نحب ☐ يحب ☐ تحب ☐ تحبون

4) ---------- بعضكن مع بعض .

☐ تتكلم ☐ تتكلمن ☐ يتكلم ☐ يتكلمن

50. The Use of ‘ahadu’ & ‘ihda’ – حكم أحد وإحدى

1) يتكلم ---------- مع المعلم .

☐ واحد من طلابٍ ☐ أحدُ طلابٍ ☐ واحدٌ من الطلابِ ☐ أحدُ الطلابِ

2) هل هناك ---------- في المنزل ؟

☐ أحدٌ ☐ واحدٌ ☐ أحدُ ☐ واحدُ

3) هل تعرف ---------- هنا ؟

☐ أحداً ☐ واحدٌ ☐ أحدَ ☐ واحدُ

4) تسافر الموظفة مع ---------- في المكتب .

☐ إحدى زميلات ☐ إحدى الزميلات ☐ واحدة من زميلات ☐ واحدة من الزميلات

51. The Use of ‘nafsu’ - حكم نفس

1) ندرس أنا وصديقي في ---------- .

☐ النفس المدرسة ☐ نفس مدرسة ☐ لنفس مدرسة ☐ نفس المدرسة

2) يسأل دائما ---------- .

☐ النفسَ السؤالَ ☐ نفسَ السؤالِ ☐ نفسُ سؤالاً ☐ نفسِ سوالٍ

3) أعرف الممثلين ---------- .

☐ أنفسَهم ☐ نفوسَهم ☐ نفسِهم ☐ نفسُهم

4) قرت الكتب ---------- .

☐ نفسَه ☐ نفسَها ☐ أنفسَها ☐ نفوسَها

52. The Use of ‘kathirun’ & ‘qalilun - حكم كثير وقليل

1) قرأت كثيرا من ---------- هذه السنة.

☐ الكتب ☐ كتاب ☐ كتب ☐ الكتاب

2) دعوت أصدقاء ---------- إلى تناول طعام العشاء .

☐ كثيرٌ ☐ كثيراً ☐ كثيرون ☐ كثيرين

2) يعمل موظفون ---------- في هذه المكتبة .

☐ قليلٌ ☐ قليلاً ☐ قليلون ☐ قليلين

4) أنتم ----------العمل هذه الأيام .

☐ قليلوا ☐ قليلو ☐ قليلون ☐ قليلاً

53. The Writing of *hamza* - كتابة الهمزة

1) يتأثر الأنسان ---------- التي يعيش فيها .

☐ بالبيأة ☐ بالبيئة ☐ بالبؤة ☐ بالبيءة

2) لا أستطيع أن أجيب على هذا ---------- .

☐ السؤال ☐ السئال ☐ السأال ☐ السءال

3) يتكلم مع ---------- في المكتب .

☐ زملآؤه ☐ زملاءه ☐ زملائه ☐ زملاإه

4) لست على علم بهذه ---------- .

☐ المسؤلة ☐ المسألة ☐ المسئلة ☐ المسءلة

54. Time - الوقت

1) ---------- الآن، من فضلك ؟

☐ كم ساعةً ☐ كم الساعة ☐ ما الساعة ☐ في أي ساعة

2) ---------- تبدئين العمل ؟

☐ كم ساعةً ☐ كم الساعة ☐ ما الساعة ☐ في أي ساعة

3) --------- تعمل في اليوم ؟

☐ كم ساعةً ☐ كم الساعة ☐ ما الساعة ☐ في أي ساعة

4) أنتهي من العمل في الساعة ---------- .

☐ الخَمِسَة ☐ الخَمْسَة ☐ الخامسة ☐ الخميسة

55. *Īḏ* and Miscellaneous - إذا ومواضيع مختلفة

1) سمعتهن ---------- مع معلمتهن .

☐ تتكلم ☐ تكلمن ☐ تتكلمن ☐ يتكلمن

2) رأيتكم ---------- في الشارع .

☐ مَشَيْتُمْ ☐ مَشِيتُمْ ☐ تَمْشُونَ ☐ تَمْشَوْنَ

3) ---------- في هذا المطعم الجديد .

☐ سبق أن آكل ☐ سبق أن أكل ☐ يسبق أن أكلت ☐ يسبق أن آكل

4) إذا ---------- إليك رسالة .

☐ سافرت أرسلت ☐ سافرت أرسل ☐ أسافر أرسل ☐ أسافر أرسلت